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THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLIV NOVEMBER, 1948 No. 7

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Published monthly from October to June inclusive by The Missionary Herald at Home and Abroad at 287 Fourth Avenue, New York 10, N. Y., under the auspices of the Missions Council of the Congregational Christian Churches for the American Board of Commissioners for Foreign Missions, the Board of Home Missions, the Council for Social Action and the State Conferences. Editorial and Executive Offices: Andrew Vance McCracken, Ph.D., Editor, William K. Wilson, Managing Editor, 287 Fourth Avenue, New York 10, N. Y. Subscription price 50 cents per year. Canadian and foreign postage 36 cents additional. Entered as second class matter at the post office at New York, N. Y. Acceptance for mailing at the special rates of postage provided for in Section 538, Act of Feb. 28, 1925. All rights reserved by the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston 8, Mass.

HOW TO USE THIS ISSUE OF *The Missionary Herald*

Ione Catton

This issue of *The Missionary Herald* has been designed to strengthen your church's ministry at home and abroad. For example:

1. **Arrange an Exhibit** for foyer, parlor or classroom, showing your church at work at home and abroad. See *Materials Available,* page 48. Use pictures and articles from this issue of *The Missionary Herald.**

2. **Prepare for Your Every Member Canvass** by a postcard to all *Herald* subscribers, asking them to read, talk about and pray about the following: (1) page 3; (2) page 9; (3) page 17; (4) page 21. Supply all members of your E.M.C. Committee with reprints of the article on page 21.*

3. **Prepare for Your Thanksgiving Offering Service** by calling attention to the article on page 25 by Albert D. Stauffacher.* Use the four "I Believes" in the article by William C. Jones on page 3 in your Thanksgiving Offering Service as readings before the offering.

4. **To Help with the Missions Study Themes,** call to the attention of your program chairmen the articles by Albert L. Faurot on page 9, and by E. Stanley Jones on page 13. Our study of our work in China and on America's Geographical Frontiers is very important.

5. **To Aid in the Completion of our Postwar Emergency Program,** call attention to the article by Ambassador Francis B. Sayre on page 33, and the article by Albert D. Stauffacher on page 25.* Distribute these articles throughout your parish. Read the article by Oliver H. Cowles on page 29.* Call the attention of your Unit Plan chairman to the article on page 46 by Myron W. Fowell.

6. **Hold a Fact Finding Meeting** on Church Family Night or in a group meeting to learn about specific places, people, and projects. Prepare a quiz on various articles in this issue, and on *Our Christian World Mission.*

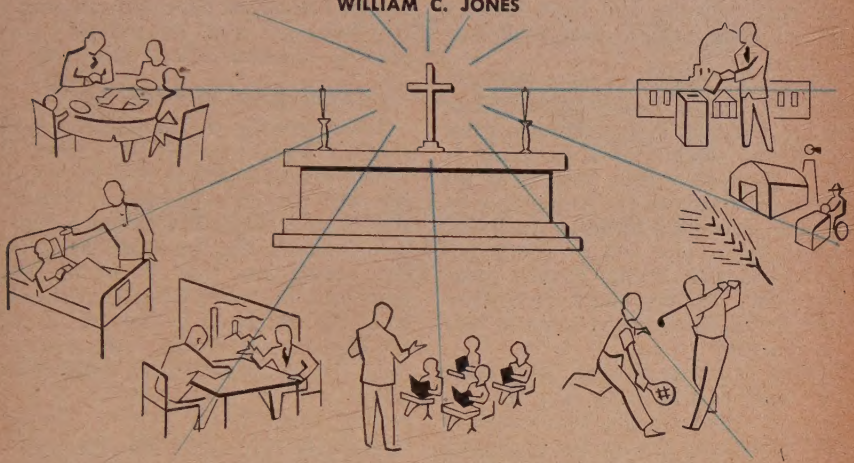
7. **Plan an Ecumenical Service.** By means of a mock Radio Skit bring messages from across our nation and from around the world by using selections from various articles in this issue of *The Missionary Herald.*

8. **For your Church School and your Pilgrim Fellowship,** call attention to the articles by Arthur H. Limouze on page 17, and by Helen Kromer on page 37.* Distribute reprints of these articles in the Church School and Pilgrim Fellowship.

*Reprints of these articles may be secured (free) from the Missions Council, 287 Fourth Avenue, New York 10, New York. Free large four-color posters of the cover illustration may also be obtained (free) from the Missions Council, 287 Fourth Avenue, New York.

A Layman's Creed

WILLIAM C. JONES



Our General Council voted at Oberlin in June to give stewardship top priority for the next two years.

Some people may think that this is only a new idea in fund raising — or maybe an attempt to conceal a fancy promotional gadget under a dignified religious title.

STEWARDSHIP IS PRACTICAL

But stewardship, when we understand it correctly, is something bigger and more important than that. It is a practical method for solving a lot of problems which as individuals and groups we have to face.

Stewardship can create a sense of inner peace, and build up spiritual strength in a way that seems remarkable when we first try it. And in a world crying out for goodwill and sympathy, stewardship goes farther both spiritually and materially than any other tried and tested plan.

As a matter of fact our churches have always counted on stewardship. They have gone forward whenever their members have been good stewards. They have fallen back when their members have been unimaginative, penurious or indifferent in stewardship.

But, unfortunately, people can't be preached into stewardship. It takes more than the eloquence of a Fosdick, Cadman or Stanley Jones to turn a dollar-worshipping man into a Christian who sets aside his tenth for God.

Stewardship is born in a man when he suddenly feels willing to venture with great ideas, to follow a creed of sacrificial service, and to accept his moral obligations as a full partner with God.

STEWARDSHIP CREED

Here, then, is a statement that may be taken as *A Layman's Stewardship Creed:*

1. *I believe in Christian stewardship as a practical method for putting spiritual aspirations to work.*

Jesus often spoke of the power that comes from spiritual certainty trans-

lated into human service. The world is full of people who have taken stewardship as the expression of their spiritual yearning and have found a life of poise and of wonderful usefulness.

It is like the boy Ernest in Hawthorne's famous story of the Great Stone Face. A youngster who grew up in the shadow of a mountain in New Hampshire kept looking at the profile of a face on the mountain side, hoping some day to see a real man whose appearance was as strong and serene as that of his granite ideal. One day the neighbors recognized that Ernest himself had come to bear its likeness.

That is a true parable. We reflect our inner desires in the way we look and act. And anyone who earnestly and steadfastly yearns for at least a measure of spiritual depth and moral courage is sure to show it by the kind of individual he becomes.

EXPRESSES GRATITUDE

2. *I believe in Christian stewardship because when I serve others to the best of my ability I show my gratitude for what I have received from others who have gone before me.*

For most of us in our Congregational Christian fellowship, conversion has not been a sudden emotional experience. We have grown up to it through a process of education, training and gradual maturing.

A great deal of our religious life is based on early childhood. We are sometimes almost startled to remember incidents from our youth or even infancy which we seemed to have forgotten. Christmas brings flashbacks of memory with tiny tots singing around the festooned tree. Easter brings up the picture of a well-loved pastor leading a group of lively youngsters through a series of Lenten discussions to church membership. And all such memories take on new meaning when we reproduce them ourselves by our contribution to the happiness of others.

3. *I believe in Christian stewardship because I want my influence for good to continue after I am gone.*

THE GOOD THAT MEN DO

Time recently told a pathetic tale about a Kansas farmer who spent a whole fortune in filling his graveyard plot with carved likenesses of himself and of his wife. We censure such foolish vanity, but the magazine story slyly recognizes that all of us are interested in the memorials which we build for ourselves — for all of us are desirous of building such memorials. To be forgotten by those who follow after us is the concern of the mighty and of the lowly. Cheops built the greatest Pyramid; the loafer carves his initials in a park bench.

The good that men do lives after them in the lives they have influenced. The names of men whom we revere in our time were once the names of men in the midst of affairs — good stewards of the talents which God gave them and builders of traditions, institutions and reputations from which we draw inspiration for ourselves. And we can be like them. Stewardship is the means through which to achieve the highest and most enduring goals that I can dream of.

FOR PEACE AND FREEDOM

4. *I believe in Christian stewardship because through generous giving I can make my life count positively on the side of world peace and freedom.*

There are three basic spiritual ways in which an individual can exert a constructive and progressive influence in the world: (a) by ceaseless prayer; (b) by personal and social action; and (c) by careful but unstinted contribution of funds.

A comprehensive tour of our Con-

gregational Christian projects would take considerable time and cost a lot of money. We would visit our schools, churches and hospitals in Africa and see them striving valiantly against heavy odds to save a continent from the evil effect of ruthless imperialism, exploitation of peoples, and disease, degradation, ignorance — with barely a handful of doctors, nurses and missionaries to carry on the battle.

OPPORTUNITY FOR STEWARDS

We would find Lloyd Lorbeer and his associates in India working for the liberation of a vast sub-continent where new hopes and aspirations are opposed by ancient prejudices. There, in the midst of starvation and pestilence, we would feel the stir of freedom and new life — and our hearts would go out to the people, as our hands would go down into our pockets, so as to add our bit to the growing fund of creative goodwill by which India will be redeemed from her dependency and inertia.

And if we should travel over our own land in the same spirit, on the same quest, we would learn that while suffering and degradation are not so apparent on the surface, nor so widespread, still the opportunity for Christian stewardship is in most respects as great as it is in any other part of the world.

CHRISTIAN SOLUTIONS

Our forefathers established Talledega, Dillard, LeMoyne and Tougaloo, along with other fine schools and colleges, to bring enlightenment and freedom to our Negro fellow-citizens. They established our American Missionary Association and laid the foundation of present work in race relations. They founded the Church Extension Division for the establishment of new churches as new population centers developed. They courageously pioneered in finding a Christian solution to the problems of group tension in our nation.

And here, as everywhere, our dollars make the difference between advance and withdrawal; between progress and retrenchment; between achievement of a vision and the failure of a glorious dream. Stewardship is the positive answer to the ques-

tion: Shall we go on?

Here, then, are a few items in a layman's stewardship creed. Our two year emphasis upon Christian stewardship calls every layman to the front. And every layman who comes forward with his prayers, his personal influence and his full share of funds will go down in history as a man who caught the vision, accepted the challenge, undertook to do his part — and left behind him when his days were done an everlasting legacy of service and goodwill.

GROWTH IN STATURE

Our first aim, then, should be to grow in individual spiritual stature. And this comes about only through steady aspiration. Whether we are conservatives or liberals, the part that faith plays in our lives is exactly the same.

We all believe that a man's character is the reflection of his spiritual idealism. That is the message of the Bible and all great religious literature. "As a man thinketh in his heart, so is he."

Our Congregational Christian fellowship was born of a determination to find and worship God in freedom. We will have increasing influence as long as we have men of spiritual power whose individual faith is equal to the tasks and opportunities.

SPIRITUAL POWER

The seed bed of Christian stewardship is personal spiritual power. As has been well said: "In the long run Christianity produces its effects on the world, not through study and talk and good resolutions but through reborn souls." And it is up to each individual layman to put that truth into practice.

Our second objective in stewardship is the advancement of our local churches in spiritual power and moral influence. And every earnest member of our fellowship, to be effective, must be able to answer for himself these three questions:

A. What is the function of a Christian church?

To some the church is chiefly a place of beauty. To others it is the site of weekly gatherings of congenial friends. To some it may be mainly a sanctuary of escape from worldly pressures.

To still others it is the source of unfailing spiritual power where children of God, with all their sins and their search for better things, unite their hearts and minds to discern the will of God, to receive grace and forgiveness, and to help generate a devotion and influence so universal in scope that it may be felt as far as the four corners of the earth.

B. What is the function of the pastor and of the lay person in our fellowship?

DEMOCRATIC MINISTRY

We Congregational Christians have a deep but democratic concept of the Christian ministry. We do not feel it necessary to fall back upon a theory of Apostolic Succession. Ours is a priesthood of all believers. We covenant with our ministers and they with us that if they will preach and teach the gospel, administer the ordinances and attend the needy, the ill, the sorrowing in our communities in our names, we will provide them with at best a basic economic security.

And the responsibility of the laymen and laywomen is not only to see that all these things are done, but also to put our shoulders to the wheel and help our pastor to do them.

C. How should a church exercise self-discipline? How can it present a balanced program? Each free local church may decide for itself which of the many possible Christian enterprises it will chiefly emphasize. But each church, in making its decisions,

This pictomap gives a partial view of the nation-wide program of your Board of Home Missions, and indicates where some of your mission and benevolence dollars go in the making of a better and a more Christian United States.

The author states that if you should travel over the United States in the spirit of good will you would see an opportunity for Christian stewardship as great as anywhere. And in the United States, as abroad, our support makes the difference between advance and withdrawal.

can develop a breadth of view that takes in every one of them.

From the building and maintenance of its sanctuary to the far-flung *Christian World Mission,* including concrete social action that deals directly with the evils of racial discrimination and civic immorality, the local church has to find ways and means to include it all. And this is the special task of responsible churchmanship — the business of laity and ministers together.

WORLD-WIDE PROGRAM

Our third objective in the two-year stewardship emphasis is to see more clearly than ever before the world-wide program of our fellowship.

Three years have come and gone since that August day in 1945 when word came that the war was over. Does anyone yet have a sure understanding of the reasons we fought a war (in addition to the frightful destruction of life and property and hope) which claimed 300,000 of our young Americans and sent 750,000 of them back to us maimed in body and mind?

We more or less dimly perceive that two philosophies of life came into conflict in that war: the one called totalitarianism, the other called democracy. How then did we individually experience these philosophies? The German boy, the Japanese boy, the Russian boy, the American boy — the boys of each nation and culture — came by them through education and training, and through the institutions which were built to perpetuate them.

It is not certain that civilization can long endure if it remains half democratic and half totalitarian — partly Christian and partly anti-Christian. If therefore we would build a better world for our children and for our children's children, we must build an essentially Christian world — one which accepts the Fatherhood of God and the brotherhood of man. And our churches, through *Our Christian World Mission,* are giving their members a magnificent opportunity to help build that world!

What if we live in a time of uncertainty, of pessimism, of the breakdown of many established institutions and patterns of thought? We also live in one of the strategic and most hopeful eras of history.

SPIRITUAL DEDICATION

But many of us look forward to a better day with a faith that seems almost pathetic. Some of us put our main trust in codes of international laws, in international tribunals and police forces. These are helpful tools; but the real hope continues to rest, as it has always done, in the effective and growing practice of Christian stewardship.

Our denomination has called us to a new moral and spiritual dedication. We laymen must match this vision by our deeds!

Dr. Jones is the President of Whittier College, and the Chairman of the Committee on Stewardship of our General Council.

A series of leaflets on Christian stewardship is being prepared by the Commission on Stewardship for distribution in pews and in mailings by your church. Order from the Missions Council, 287 Fourth Avenue, New York 10, New York. This article by President Jones is the first of the series.

He carries the LIGHT to 100,000 people

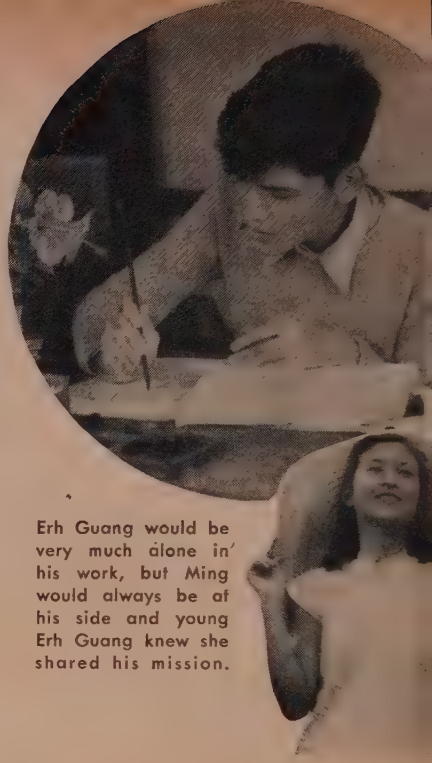
ALBERT L. FAUROT

Nothing much had changed; and yet to Erh Guang everything seemed different. The river, as he started the trek, was much the same as when he had come down from his home on the high plateau four years before. The mountains were as green and beautiful as ever.

The change was all in Erh Guang. He was four years older — in time; and twenty years older — in spirit. He had grown three inches in height, and miles in depth. As the sampan crept up the rapids slowly, inch by inch, Erh Guang's mind was a tangle of sensitive threads leading back through the past, and groping forward into the future.

Back four years to the time he had left the Mission school in Ing-tai for the Theological College in Foochow; and on back, four years before that to the day he had left his home on the high plateau. It was a Christian home, but very poor. And how rich and wonderful had seemed the mission school at Ing-tai, halfway down the river. The four years there had passed quickly for he had enjoyed a good time with his schoolmates.

When the missionary and the Chinese pastor had suggested that he might go on to seminary and become a preacher, he had agreed readily. Life in the big city of Foochow would be even more exciting, and he would get four more years of free education.



Erh Guang would be very much alone in his work, but Ming would always be at his side and young Erh Guang knew she shared his mission.

But his schoolmates at the Theological College were not there for excitement, he discovered; and in their company Erh Guang began to grow up. Life to them was a responsibility and a mission, and he began to share their vision. Four years of searching the Bible with his teachers; four years of working side by side with eager fellow students and experienced city pastors; four years of singing the great music of the church

One hundred thousand souls worked, lived, waited for the Light.

and reading the great lives of the saints.

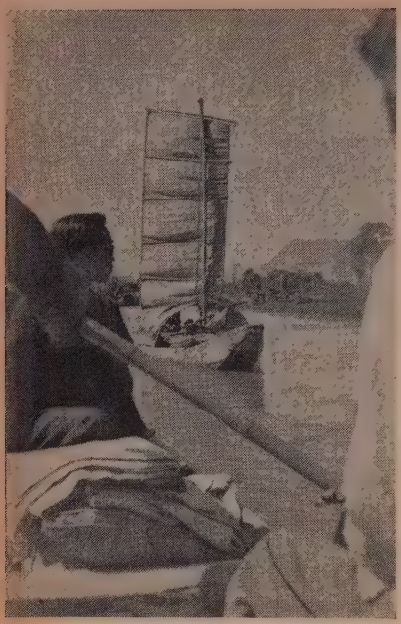
At first the vision grew greater, wider and broader. Then it began to get sharper, deeper and clearer till it came to focus on a single point. From a tiny village in the hills of Palestine it had spread and grown till it circled the globe. Then it began to fade away till nothing was left of it for Erh Guang but another village — this time in the hills of China.

When he graduated, the Synod asked him to take a parish on the seacoast; but Erh Guang begged to be sent back to his home on the plateau.

Now at last he was on the way. But with mixed feelings. Glad and hopeful, he was also filled with a kind of dread. He felt a sort of loneliness mingled with a sense of heavy responsibility. For up on the high plateau a hundred thousand people were waiting for the *Light*. A hundred thousand people with only three churches — one hundred thousand

The gospel must be taught till all believe.

The mountains were as beautiful as ever, and nothing much had changed except Erh Guang.



The river was much the same as when he had come down from home four long years before.

people walking in ignorance and selfishness and darkness; with only Erh Guang and two others to carry the *Light*.

Yes, he would be very much alone, living spiritually in a world apart. True there would be Ming always at his side. He hardly knew her yet, for after the wedding they had continued their schooling in different cities. But he was sure that she shared the vision. So, with her and with a handful of the faithful to help — all so poor, and at most so few — the *Light* must somehow be kindled and kept aflame till all the village lived under its rays.

There would be visits to Foochow, where he would meet again his classmates coming back from other parts of the province. And in the Fall he would attend the Great Centennial of the church. One hundred years of the Christian church in Foochow. Somewhere Erh Guang had heard the phrase, "A Century of Progress." It sounded good, but it hadn't all been progress in the Chinese church, Erh Guang thought, as he remembered the boarded-up chapels. One hundred years of the Christian church, and three pastors among one hundred thousand. What would the rest of the world think? Would they know? Would they care? Would they help?

It was growing late, and Erh Guang lit a torch as he descended the last hill. The valley lay in darkness; but here and there were tiny lights, and the sky was bright. And Erh Guang brought a *Light*, the *Light* that had risen in Bethlehem and had spread throughout two continents till it came to Erh Guang — *Light* for a hundred thousand people on a high plateau.

Mr. Faurot is a missionary of our Foochow Mission. He teaches music at Fukien Christian University, Hwa Nan Women's College, and the Union Theological College.

Erh Guang brought a Light. It was the Light that had risen in Bethlehem, had spread till it came to Erh Guang — a Light for his people.

ALASKA *is*

Better and Worse

than I expected

E. STANLEY JONES

I have returned recently from a study of Alaska. It is one of "America's Frontiers" — our home mission study theme for this year.

Alaska is better — and worse — than I expected it to be.

First, it is better. I had not visualized the possibilities of Alaska until I saw it.

I did not dream that the fishing industry was so basic and so profitable. I saw a possibility that the inland climate could be conquered. At the air base in Fairbanks, a central heating plant supplied heat to all the various units with underground heated tunnels connecting them, so that with the thermometer at sixty-five degrees below men could move about in comfort.

The beauty of Alaskan scenery is unsurpassed. I have traveled over the world, but nothing I have seen surpassed the ever changing panorama of sky, mountain and sea. It is a paradise of beauty.

The culture of Alaskans surprised me. There are far more highly talented and cultured people than I had expected to find. I expected a frontier civilization to be rougher. The people in general are big hearted and generous.

With the coming of air routes and greater facilities for land travel, Alaska will be greatly sought out and visited and developed.

Alaska and the Alaskans are better than I had expected — and worse!

I found it the most exploited land I have ever seen. Everything is being taken out of Alaska and very little is being put back in except by the Federal government. Alaska is being drained by big corporations in mining and fishing. The valleys of Alaska are being left as rock piles after the gold is taken out. The absentee owners get the large share of the profits and feel no responsibility for the development of Alaska. The same is true of the fishing industry which is in the hands of large corporations and which is more profitable than gold mining.

What little is left inside the country in the form of wages and profits from small businesses is being either taken back to the States as soon as possible, or is poured down the rat holes of the liquor shops.

Alaska is spending a greater proportion of income on liquor than any other place in the world. As a consequence Alaska has produced more wealth and has less to show for it than any other situation on earth. From the amount of wealth produced you would expect flourishing, beautiful cities. But excepting the Federal buildings and a few hotels and places of business, the rest are a deep disappointment. Shacks rent at enormous prices.

The civilization of Alaska is shackled by the liquor interests. They moved in behind the miners, the fishermen, and the trappers. They mined the miners, seined the pockets of the seiners, and trapped the trappers. And they now control the civilization of Alaska. Legitimate business is cowed by the rampant liquor industry and maintains a conspiracy of silence. And yet legitimate business pays the bills of this incubus; because what goes into liquor comes out of legitimate business.

What is the liquor bill of Alaska? It is not easy to get at the facts, for Alaska is very sensitive to a revelation of the condition. But I am assured that the real facts are these: Alaska consumes $15.00 per person

One source of Alaska's wealth is its timber. Spruce, hemlock and cedar are most plentiful.

per week for liquor. But this is not all of the expenditure; for to this amount, spent through the licensed houses, must be added the large amount spent through bootleggers.

Any civilization that pours out that much of its income into non-productive channels, and worse than non-productive, is a crippled civilization and will always be so until it throws off this dead weight. The city of

Above, Alaska is a great country for potatoes, cauliflower, beets, cabbage. The land is rich.

Ketchikan spends at least $6,000,000 a year for liquor. But its school budget is only $130,000 a year. Joe Brown, the comedian, speaking over the radio, said: "Anchorage is the biggest saloon I've ever seen." And he could have said the same of every city in Alaska. Nome is called "The Esquimos' Hell," made that way by the white man's poison.

The brightest spot in Alaska is Metlakatla, where there is a colony of cultured, progressive, prosperous

Below, fish is another source of Alaska's natural wealth, and they say that everyone fishes.

natives. The reason? No white man — except the missionaries, government officials and school teachers — is allowed to stop over night without permission.

Now what does Alaska need? Five things as I see the picture. *First,* statehood. *Second,* population. *Third,* road communications. *Fourth,* a sense of corporate responsibility. *Fifth,* a moral and spiritual basis for her life. Perhaps the last two should have been placed first.

Alaska needs statehood. When she gets it she will deal with her problems herself instead of appealing to the Federal government at every turn. But Alaska does not now demonstrate the capacity for statehood. She will — when she shows a sense of corporate responsibility and a moral sense which will clear out the parasites upon her life. Let her begin by gaining territorial control over the liquor traffic.

Alaska needs population — thirty-five thousand white people and 35,000 natives in this vast land is pitifully small. But Alaska will not get population until she sets her house in order. The kind of population that builds a nation — settled families with children — is not going to be attracted if the parents know that their children will have to run the gauntlet of a liquor shop bidding for them at every step.

Alaska needs a sense of corporate responsibility. There is too much individualism that wants to get as much as possible and to get out as quickly as possible with no sense of local obligation. The Chinese have a phrase for it: "It's not on my body" — it's not my responsibility. But what was nobody's responsibility was everybody's calamity. If you don't take it on your body as a responsibility it will be on everybody's body as a calamity.

A few determined, dedicated people with courage and positive attitudes can change Alaska. They have

everything there for a great civilization — everything except a moral and spiritual basis. Given that, they can go anywhere.

Have I been harsh? I have, because as an American citizen and as a Christian I care. For this is a part of my America.

Alaska is better, and worse than I expected. Better, because of the fine intelligent people there; worse, because these same fine, intelligent people are allowing conditions to exist which they could change if they would unite and decide to change them. I believe the people are ripe for change. All each community needs is local leadership.

Tucson, Arizona, was once a frontier town running riot with gambling, drink and prostitution. Citizens got together and formed a *Committee of One Hundred,* selected their mayor and city council and put them in. The same mayor has held office for twenty years, and has led in changing the town from a festering shambles to a cultivated, progressive, beautiful city.

The same thing could be done in every city in Alaska. Then every American everywhere would be proud. Now? We're proud—in spots! In general we are deeply ashamed that we Americans have done no more with our Alaskan opportunity after all these years.

But the opportunity is still ours, if we will take it. Alaska is almost the last of our frontiers. Potentially, it is one of our greatest achievements in spiritual, cultural, economic and political advance.

Dr. Jones is the well-known author, missionary and preacher. Out of forty years of association with the religious and political struggles of India, Dr. Jones has written outstanding books on India and Gandhi. Illustrations in this article by courtesy of Religious News Service.

"AMERICA'S GEOGRAPHICAL FRONTIERS"

Literature Available

Adults:

On Our Own Doorstep by Frank S. Mead, Paper 90 cents, cloth $1.50;
A Guide to "America's Geographical Frontiers" by Bettie S. Brittingham, Paper 35 cents;

Young People:

Forty-Eight Plus! by Constance Hallock, Paper 75 cents;
Discussion and Program Suggestions on "America's Geographical Frontiers" by Ronald E. Osborn, Paper 35 cents;
Puerto Rico Today — and Tomorrow by William F. and Ruth A. Hastings, Paper 50 cents;

Junior Highs:

Puerto Rican Puzzles by Mae Hurley Ashworth, Paper 65 cents;
"With Justice for All" by Ione Catton (Program guide), Paper 35 cents;

Children:

Mingo of the Merry-Go-Round by Alice Geer Kelsey, Paper 90 cents, cloth $1.50;
A Junior Teacher's Guide on Puerto Rico by Alice Geer Kelsey, Paper 35 cents;
Wishes Come True by Jeanette Perkins Brown, Paper 90 cents, cloth $1.50;
A Primary Teacher's Guide on Puerto Rico by Jeanette Perkins Brown, Paper 35 cents;
My Alaska Picture Story Book by Edith J. Agnew, Paper 75 cents, boards $1.25;

Order from the Pilgrim Press or direct from Friendship Press, 156 Fifth Avenue, New York 10, New York.

BOYS AND GIRLS:

I want to tell you a story . . .

ARTHUR H. LIMOUZE

Let me tell you a story about a minister who preached two sermons every Sunday at the morning service.

1 "Suppose a dollar were given to you every week as an allowance. How would you use it?"

2 Of course the cost of pencils, note-po books required in school would have to be

His congregation didn't dwindle. It actually grew. Believe it or not!

The two sermons were not of the same length. Neither were they prepared for the same congregation. But they were preached at the same service. One was the adult sermon you hear in every service of public worship. The other was a talk for the children, listed in the order of worship as *The Junior Sermon.*

There was always a good attendance of children at the morning hour of worship. So the minister took special pains when he prepared the junior sermon. And he had some interesting reactions as he preached. For the youngsters talked back to him, which is something adults seldom do in church. And the children took seriously what he had to say, which is a habit that older people sometimes have not learned or have forgotten.

1. One morning this minister decided to talk to the Juniors about making a budget. He wanted them to get the idea of handling money carefully. To make the lesson very realistic he took into the pulpit a dollar in small change. Counting out the dollar so the children could see, he asked his youthful congregation:

3 A movie a week has its place in the budget It is entertainment, and seems to be a "must."

"Suppose that a dollar were given to each of you by your parents every week as your allowance, and you could have no more than this until the week was up. How would you use it?" There was silence for a moment, but then suggestions began to come. And when it was over it all boiled down to something like this:

2. They all went to school, of course, and expenses connected with that had to be met. So they agreed that ten cents a week should be set aside for pencils, paper and books. That left ninety cents.

3. Next the movies were listed and twenty-five cents more were laid aside for that purpose.

4. Then they thought of sodas, candy, pop, and voted to write in another twenty-five cents, leaving them forty cents to spend for other things.

There was a savings bank plan in the local grade school. One boy suggested that five cents a week should be put into the bank, and the dollar dwindled to thirty-five cents. They decided that their club dues would call for another dime, and voted that accordingly. Then they said that each day at luncheon hour the school served a hot drink or milk and it cost five cents, so they charged that item for the week against the remaining twenty-five cents, and the dollar was all gone.

But the minister raised some new questions: "Where does the church come in?" he asked. "What have we left for the Church School? Doesn't God figure anywhere in our budget?"

5. There was a thoughtful silence until finally another boy spoke up. "We started wrong," he declared. "Let's give God a dime first, and after that spend the rest."

6. So they began all over again, setting apart the dime for God, and then the remaining ninety cents were divided up with great enthusiasm, and a lot of wisdom too. Strangely enough it turned out that there was still plenty of money for all the other things that were really important.

This actually happened on a certain Sunday morning in our church. And from it we may learn a lesson. Don't we leave God until we have spent everything, and then wake up to find that there's nothing left for him? Are we wise enough to say what the boy said that Sunday morning? *"Let's give God a dime first, and after that spend the rest."*

A dime for God out of very dollar!

4 Sodas, candy, lunch are important in every one's life. And the bank must get its share.

"What, nothing left for God? We began wrong. We should have thought of church first."

6 Ever try it? The first tenth of your dollar for the church envelope gives more satisfaction.

Have you ever tried it? If you do you will find it's really fun to spend the other ninety cents. For when a budget starts out right it always comes out balanced in a happy Christian way.

Dr. Limouze is the Secretary of Promotion of the Presbyterian Church, U.S.A. This article and the illustrations are by courtesy of Dr. Limouze and the United Promotion Committee of the Presbyterian Church, U.S.A.

"The church, if it wishes to train its children in the stewardship of time, energy and money, must work with parents. The church itself must see that the entire question of the Christian use of money is involved when it asks its children to give."

Mildred C. Widber

A TRIED AND TESTED OUTLINE FOR . . .

A REVITALIZED
Every Member Canvass

EARLE B. PLEASANT
National Director, United Church Canvass

OBJECT: One hundred per cent participation in the spiritual and financial support of your local church budget, and of *Our Christian World Mission.*

I. HOW TO ORGANIZE YOUR EVERY MEMBER CANVASS

II. HOW TO PREPARE THE BUDGET OF YOUR CHURCH

III. HOW TO ENLIST THE SUPPORT OF YOUR MEMBERS

IV. HOW TO CONDUCT THE LOYALTY SUNDAY SERVICE

V. HOW TO COMPLETE YOUR EVERY MEMBER CANVASS

I.

HOW TO ORGANIZE YOUR EVERY MEMBER CANVASS

A. The director and members of your Every Member Canvass Committee, representing major organizations of your parish, should be elected for church loyalty, judgment, imagination, and capacity for Christian leadership.

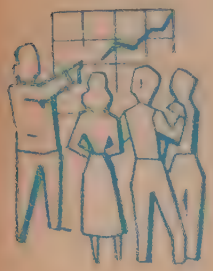
B. Committee members should be acquainted thoroughly with significance of task and responsibilities of Committee membership. The inspiration, planning, and leadership of the Committee will determine Canvass success.

C. Committee should immediately prepare a schedule of events relating to the Canvass: including date of Canvass Sunday, Canvassers' Training Classes, Preparation of Prospect List, Mailings, Literature Distribution, etc.

D. Canvassers should be selected early enough to familiarize them with duties. There should be two canvassers for each ten prospects or calls; all canvassers should be devoted church members, and willing to work.

E. The Committee, in consultation with the pastor, should prepare the prospect list, including church members, marginal members, and people connected with various organizations of the church such as the Church School.

II. HOW TO PREPARE THE BUDGET OF YOUR CHURCH



The first step in preparing your church budget is to gain a view of church financing from the standpoint of true spiritual adventure. *The second step* is the evaluation of all aspects of the church program — including *Our Christian World Mission*. Every Christian is under obligation to share generously in support of his or her church and its whole missionary program. *The third step,* following thorough consultation between the various church departments and committees, is the adoption of the budget by the church members in open meeting. The budget should then be publicized as a human, personal, dynamic Christian program.

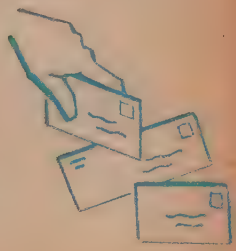
III.

HOW TO ENLIST THE SUPPORT OF YOUR MEMBERS

A. The training of canvassers presents the Every Member Canvass Committee with an immediate and effective method of enlisting general support. Enthusiastic canvassers, if properly briefed, can gain the confidence and positive response of those they call on. Three technical Workshop Sessions for your canvassers should be held before the Canvass, covering the following points: (1) A comprehensive analysis of the objectives and activities of your church, and its contribution to the parish, to the community, and to the world; (2) Ways in which your members can make their church program more effective — helping the program to become more dynamic through securing greater spiritual and financial support; (3) Answering such questions as: What constitutes a good convasser? How should he deal with specific questions which may arise? How can he drive home the main points in the total program of your church?

B. Those who lead or interpret the church program must keep the basic needs constantly before the members. The minister should plan his sermons to include concrete, specific presentations of all the varied aspects of the program. A Fellowship Supper, with a speaker from your State Conference or the Speakers' Bureau of the Missions Council, is most helpful in promoting and awakening interest. Order and distribute throughout your parish the colorful and interesting leaflets and brochures which have been prepared by the Missions Council for your Every Member Canvass. This literature is free. It will awake and promote interest and support. Members of the Committee should present the church program briefly to all church organizations.

C. Letters to the members of the parish is an abundantly vindicated procedure in presenting the budget and needs of the church to the membership. It is imperative that the members of the church receive in three letters, with enclosures, the following information: a statement of the program of the church, of the financial situation of the church, of the church budget, of appreciation for past loyalty of the canvass plans, and an appeal for continued cooperation.



IV.

HOW TO CONDUCT THE LOYALTY SUNDAY SERVICE

Many churches are using the morning service of Canvass Sunday — Loyalty Sunday — for the presentation of the church needs and the securing of pledges. A. Exalt the importance of the Loyalty Sunday Service through letters, folders, and announcements. B. Plan the service around the central theme of sharing in God's work. This service may well touch the highest note of consecration in the entire church year. C. Make a skillful transition to the mechanics of pledging. Some ministers close their sermons with these words: "And now we come to the glorious climax of this great service. Here we pledge anew our loyalty as we make our pledges to Christ and to our Church. The ushers will come forward at once and place in your hands a pledge card, etc." D. Ask that the signed pledge cards be brought to the altar and dedicated. Pledge cards should not be signed before the special appeal in church or the canvassers' calls. E. Arrangements must be made immediately after the service to eliminate all pledges received at this Loyalty Service from the packets of the canvassers who will report in the afternoon to call upon all persons who did not pledge at this service.

V. HOW TO COMPLETE YOUR EVERY MEMBER CANVASS

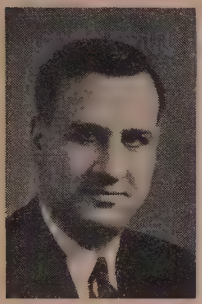
A. Following the Consecration Service of the canvassers, which spiritualizes the mission of your canvassers, pledge cards are distributed to the canvassers in the parish house or Sunday Day rooms. Where the Loyalty Sunday Service has been employed and a substantial number of pledge cards have been received, quick work on the part of the committee will eliminate all such cards from the canvasser's packet. Many churches distribute the cards at a special Canvassers' Luncheon. B. Receiving the returns of the canvass is an important detail. All canvassers should return to the church at an appointed hour. At this time, reports are made and arrangements made for the "follow-through." C. The "follow-through" is important. The canvass is not complete until every person has been interviewed. D. Every growing church receives new members through the year, and all new members should be invited to pledge.

PILGRIM FRONTIER

Edition

Conference of Southern California and the Southwest

REFLECTIONS ON A SUMMER IN EUROPE



Nelson C. Dreier

Relief projects in Europe have been of greatest effectiveness. We saw the joy in faces of people who have benefited. All assistance has been administered efficiently with a minimum of overhead for the volume handled. Church relief has reached into the homes and hearts of the people. They are eternally grateful and cannot thank us enough. The needs are still very great. Most of all money gifts are needed. I beseech you that every member of every church give generously in these closing months of 1948 to complete our goals for the Committee on War Victims and Reconstruction.

Rehabilitation is the electric word. Homes are being erected to house bombed-out people. Temporary churches are taking shape often in a few rooms of the old wreckage. Sometimes a new prefabricated structure is being built, always to be a spiritual center for a community shattered and scattered by the destruction of the war. Our friendship and gifts say that Christ still speaks through his followers, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Reconsecration to the spirit and way of our Master is our constant need. Our abundance tends to make us complacent. Let the need of others save us from ourselves. We must continue to hear the cry of a needy world until we share generously our Christian stewardship.

First, let us finish our 1948 Postwar Emergency Goals by giving generously, both to the Committee on War Victims and Reconstruction and to the missionary needs through increased apportionment. Then, let us face 1949 with increased faith.

NELSON C. DREIER, *Superintendent*

OUR CHRISTIAN WORLD MISSION IN 1949

Heretofore, our churches have been presented with many major appeals. The suggested benevolence goal of "Our Christian World Mission," our denominational Plan of Advance, is all-inclusive. It combines in one appeal and goal your giving to The American Board, the Home Boards, the Council for Social Action, War Victims and Reconstruction, the Unit Plan, our Conference Church Extension Crusade, and the Conference program.

To help each church meet this unified appeal the October Herald-Frontier describes in detail the purposes of Our Christian World Mission. Free copies of this number are available.

The important matter that needs to be faced is that these larger goals, calling for larger giving, need to be written into 1949 church budgets!

The next two months are important!

NEW CONFERENCE STAFF MEMBER

George L. Thomas

George L. Thomas, formerly Director of Social Relations, Portland, Oregon, Council of Churches, joined the Conference staff on September 1. He will work in the field of race relations and social action with the Department of Social Action of the Conference and give the other half of his time as Executive Secretary, Los Angeles County Council of Community Relations, coordinating the work of a score or more community agencies working in the field of race relations.

He attended Oberlin College, Ohio, and Terrell College of Law, Washington, D. C., and has had special study under the Race Relations Institute, Fisk University, Nashville, Tenn.

He was Assistant Purchasing Agent, Howard University, for fourteen years; with the OPA Enforcement Division, for three years; and Director of Social Relations, Portland and Oregon Council of Churches since 1945.

He served as special assistant on the Board of Christian Education of the Presbyterian Church, U.S.A., on a two months' assignment in Philadelphia, developing a program for this church on World Order.

He brings to his task the wisdom and judgment of years of experience and is available to our churches for counsel and addresses, and we heartily commend him. He will attend most of the fall association meetings.

Mrs. Thomas has also been active in matters of civic concern.

PILGRIM PRESS SERVICE

Audio-visual aids you will need:

"Letter from China," color sound movie, 30 minutes, $5.00 rental.

"Puerto Rican Story," color sound filmstrip, 20 minutes, free.

"My Name is Han," black and white sound movie, 30 minutes, $8 rental.

"Mr. Harris Joins the Human Race," sound filmstrip, 20 minutes, $2.00.

"A Visit to the City," Puerto Rico, color slide set, for juniors, $1.00.

MISSIONARY BOOKS

Christian Voices in China, Miao	$1.00
China — Twilight or Dawn, Price	.90
Rising Through the Dust, Crouch	.90
Look Again at China, Lamott	.50
A New China, Viola Winn	.75
Report from China	.35
This is America	.35
Hawaiian Stories	.10
At the Desk Next to Mine	.50
Commit Thy Way, (Stewardship)	.10

BOOKS FOR WOMEN

Meditations for Women, Fisher	$1.00
Channels of Devotion, Murrell	1.00
Doorways to Devotion, Murrell	1.25
Testament of Devotion, Kelly	1.00
Women at Prayer, Hazel Wilson	1.25

BOOKS WORTH ORDERING

Book of Worship for Free Churches	$1.50
Church Union — Why Not? John Scotford	$2.00
Handbook of Evangelism for Laymen, Dawson C. Bryan	.50

Order books or rent audio-visual aids from Pilgrim Press Service Mrs. Sigrid Palm, Mgr., 3125 W Adams Blvd., Los Angeles 16, Cal

STEWARDSHIP — OUR BIENNIAL EMPHASIS

William C. Jones

The General Council of the Congregational Christian Churches at Oberlin voted to make Stewardship the biennial emphasis of the churches of our fellowship. There will be those who will assume that this will be in terms of new ideas in effective financial campaigning or the refurbishing of old ideas. Stewardship in such limited terms is inadequate for the world in which we live, incapable of solving the dilemmas with which we are faced, individually and as groups.

The building of a sense of inner peace and strength will come only through a stewardship which seeks relentlessly the source of spiritual power through prayer and worship. The depressing burden of seeming personal ineffectiveness in a world crying out for help and sympathy and goodwill will be lifted only through a stewardship which pours itself out sharing one's talents, however limited, in service to others. The onus of suspicion, of hatred, of callous indifference will be lightened only through a stewardship which constantly peers through differences of skinpigmentation to the common yearnings of the human heart, through creedal differences to the unity in Christ Jesus.

Christian Stewardship Not New

For, after all, this biennial emphasis on Christian Stewardship is not strikingly new. The Church of Christ has always been based on stewardship. The Church has succeeded to the degree to which men and women have been good stewards; it has failed to grasp the Kingdom to the degree that men have been unimaginative, unawakened and uncommitted in their stewardship.

All of us who have experienced a Christian home, a church school, a church-related college, a Christian ministry, have been the beneficiaries of Christian stewardship. Someone has acted as if his gifts, his time, his means were his to use for the benefit of others. As Clinton E. Ostrander has said: "Christian Stewardship is a confession that we belong to God — our homes, our children, our fortunes, our lives." Here is the true meaning of Stewardship.

William C. Jones, Moderator, Congregational Conference; Chairman, National Commission on Stewardship.

"Nothing is so contagious as enthusiasm."

SPECIAL SPEAKERS IN OUR CONFERENCE

Itineraries are being arranged for the following speakers so that all areas in our Conference will be reached by some of them:

Miss Helen Kenyon, Moderator, General Council, October 10-20.

Rev. and Mrs. R. W. Fairbank, of India, October 3-18; Arizona only.

Dr. Sidney Berry, of England, Executive Secretary, The International Congregational Council, Nov. 8-18.

Dr. John Reuling, Secretary for Africa, The American Board, November 17-23.

Rev. and Mrs. A. D. Heininger, of China, November 19 to December 19.

Rev. Henry Rust, National Secretary for Junior High, November 17-20.

Walter A. Graham, Executive Director, National Layman's Fellowship, December 1-10.

Rev. Shirley Greene, Agricultural Secretary, Council for Social Action, December 7-17.

OUR WEST COAST OF MEXICO MISSION

The annual meeting of the Junta General, which means the churches, was held in Mazatlan early this year. There was a good attendance, with over sixty official delegates from all over the field. The inspirational meetings in the evening were in charge of the Rev. Vicente Mendoza, D. D., famous preacher, author and hymnologist, and attracted many outsiders. There was standing room only.

Financial reports as to self-support were encouraging. A year ago the churches pledged themselves to take over the fifteen per cent increase which the Junta had given the pastors, and they have fulfilled that pledge. Also, a year ago $1200 pesos was pledged by churches, organizations and individuals for the support outside of the regular budget of what they called the National Missionary, Mr. Eulalio Plasencia, to work in the rural district just south of Mazatlan. These pledges were made good and the project is going forward under a lay treasurer, Luis Rice of Mazatlan.

Lay participation in the business of the Junta was discussed and a committee named to bring in at the next meeting a plan for increased participation.

The young people met in conference at the same time as the Junta General. Enthusiasm for the camps is growing and it was voted to work out regional camps this summer in Jalisco, Mazatlan and Los Mochis, instead of a single camp for the whole field, in order to give increased opportunity for participation.

A gift of $5,000 from Mrs. Aileen Parsons Andrews, former principal, was announced for the Mazatlan school for the general purpose of raising the standards of that institution. At the present time we are looking forward to the visit of Mrs. George Wilson, of the Prudential Committee of The American Board, who is to make a tour of the field. An increasing number of individuals from the churches of Conference are visiting Mexico and acquainting themselves with this work across the border.

REV. CEDRIC E. CRAWFORD, *Supt. Spanish-Speaking Work.*

Guadalajara, Jalisco, Mexico.

GENERAL COUNCIL INCREASES PER CAPITA

The only funds available to the General Council of Congregational and Christian Churches for its administrative tasks come from the per capita dues of twenty cents per member which is asked of each church. Because of added responsibilities the General Council at Oberlin voted to increase the per capita dues another five cents, to be used as follows:

Two cents, International Congregational Council (now with a full-time Executive Secretary).

One cent, World Council of Churches.

One cent, Necessary merger expense.

One cent, Larger mileage allowances to General Council delegates.

The above request for an additional five cents per capita dues is reasonable and some churches will remit twenty-five cents per member for 1948. All of our churches are asked to incorporate this request in their 1949 budget item.

STUDENTS MERGE IN UNITED FELLOWSHIP

Students of the Congregational Christian Churches and the Evangelical and Reformed Church, meeting in a united assembly at Defiance College, Defiance, O., June 14-18, voted overwhelmingly for organic union of their two groups and brought into being a United Student Fellowship.

They not only believe in unity; they propose to practice it!

Impressions of the General Council

MY FIRST GENERAL COUNCIL

As one who had never before attended a General Council, I was most impressed at Oberlin by the evidence that a denomination is a big business enterprise, with a multitude of financial and administrative details. I was pleased to believe that in general these problems were being handled in a Christ-like manner, keeping in mind the Christian goals for all business.

Furthermore, I was impressed by the ability of Christian men and women to differ fundamentally on issues that count greatly and still keep their heads and still find an adequate solution to their difficulties. Cleavages were deep. No doubt there was ill-will, but I am impressed that there was so little.

Evangelism, called at Oberlin "the heart of Our Christian World Mission," was a word spoken well and often, punctuated by the stirring document, "The Call." It is a good day for our fellowship when decision cards come back into status and the place of evangelism is recognized once more.

A somewhat startling revelation to me was the growing concern of Congregationalists over religious freedom, particularly as it impinges upon the problem of the relation of Church and State. Questions of Supreme Court decisions regarding Week Day Religious Education on released time, Catholic-Protestant relationships, and separation of Church and State are growing concerns.

Finally, one felt that along with the American Board and the Home Boards, the Council for Social Action is here to stay.

REV. C. EUGENE SILL,
Santa Barbara.

PROUD OF MY CHURCH

It is hard to sort out my feelings concerning Oberlin, for this was the first General Council meeting I have been privileged to attend, and it all meant a great deal to me.

Most of all, I think, I came away glad that I belonged to that body known as the Congregational Christian Church. Perhaps I did not have enough faith in fellow church members as I went to the meetings, but my fears were allayed. Feeling ran high concerning the proposed merger, on both sides. I felt sure it would, for I felt so stronly about it myself.

However, as the meetings progressed, there was little discourtesy, only a real attempt on both sides to bring the groups together into something both could agree upon and both go forward together in. There was a constant striving toward unity and avoidance of a break within the denomination. Much of this was due to the wise handling of precedures by Dr. Palmer. His tact and graciousness were a tower of strength in a difficult time.

Yes, seeing that we can still differ, still keep true to individual ideas and ideals, and still keep friends, made me proud of my church—made me proud to be a member of it. I was impressed, too, with the keen mind of our new moderator, Miss Helen Kenyon, and being a woman, was of course proud of her election to so high an office.

MRS. WALDO S. RICHARDS,
Phoenix.

MY IMPRESSIONS

I was impressed:

—with the size and greatness of the delegate assembly;

— with all the capable leadership and their unswerving purpose and sense of dedication;

— with the interchange of ideas and interplay of thought that was called for;

— with the deliberateness and caution preserved in the face of a sense of compulsion;

— with the satisfying feeling when differences were resolved and a sense of unity was achieved;

— with the quietness and dignity of the returned missionaries as they conferred on us the mantle of world citizenship and brotherhood;

— with the commissioning of new workers in the mission field and our obligation to share their purpose and implement their tasks;

— by "Our World Christian Mission" for 1949 and 1950; by the magnitude of the goals and the great possibilities;

— by the sense of commitment created and shared;

— by the implementation and helps offered as we return to the local situation and begin the job ahead;

— by the importance of the local church unit as the pulse of Congregationalism;

— that the leaders have the visions and the plans but unless these visions and plans are caught and shared in each local unit we fail.

MRS. VICTOR KELLY, Tucson, Arizona Association Delegate.

"After all there is but one race — humanity." GEORGE MOORE.

MINISTERIAL ASSISTANTS

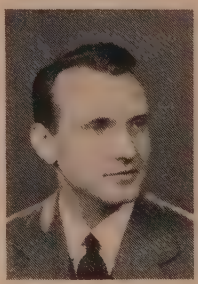
Born to the Rev. and Mrs. Felix A. Manley, Pasadena, on July 7, a son, Charles Warren Manley.

Born to the Rev. and Mrs. S. Mark Hogue, Westwood Hills, on July 28, a daughter, Shirley Marquita Hogue.

INTRODUCING THE SAN MARINO CHURCH

Church services will be held in the San Marino Congregational Church in October. The first unit of this new plant, at Huntington Drive and Delmar Avenue, is completed, the new parsonage just east of the church is ready for occupancy, and work has begun under the ministry of the Rev. Bertrand R. Crist, formerly associate minister, Central Church, Providence, R. I.

Mr. Crist is thirty-five years of age, a graduate of Duke University and Yale Divinity School, was naval chaplain in the Pacific areas from 1942 to 1946. and has been associate minister at Providence for six years. Mrs. Crist and a four-year old son complete the family.



Bertrand R. Crist

A unique style of architecture marks the church building, producing a beautiful chapel - sanctuary church school and dining rooms, kitchen, study and rest rooms.

Many individuals have indicated interest in this new church and the building of a constituency is now going forward under the leadership of Mr. Crist who has made a fine record in preaching, church administration and religious education.

Christian Education

SUMMER CAMPS

Camp Greenhorn

George D. Jenkins

The camp schedule was full in every area of the Conference this summer. Kern Association led off with their camp at Kern County Park. It was attended by both junior and senior high young people. The circumstances were such that the Rev. John Hanchett was the only minister in attendance and he did noble service as camp director. George Garrettson was the Pilgrim Fellowship representative and George D. Jenkins, Conference Director of Young People's Work, was also in attendance. About fifty young people came and there was an exceptionally fine spirit and participation in the whole camp. It is to be hoped that another year with a larger staff of leadership available that the camp will make a finer record than it did this year.

* * *

Pilgrim Playground

Two sessions were held at Pilgrim Playground, Mormon Lake, Arizona. The first, for junior high, had a very small attendance but some fine work was done. The second camp, for senior high, was well attended and proved a great success. Arizona has a fine group of leaders who contribite generously to the camp their time and talent and a very active group of young people. The new chapel building was used at both sessions and greater space made available was much appreciated by all.

Pilgrim Pines

Pilgrim Pines functioned continuously from June 18 to September 19. During this period church school teachers, four high school camps, three junior high camps, two children's camps, P.F.L.L., ministers and wives, young adults, and conference laymen were accommodated. Attendance totaled about 1,000. Mr. Jenkins served as Director of the camp for the entire period with deans being responsible for programs of instruction during the various weeks. A number of extensive physical improvements were made and the season showed some marked achievements for each camp. Attendance was small at some of the camps due to the concern about polio.

Particular mention should be made about the work of the Rev. H. R. Carstens of Brea who spent two months in the camp conducting courses in worship and music. Also, the work done by Mrs. Ruth Dahlbeck in crafts. The achievements in these two fields were of a high quality and no doubt another year will suggest permanent staff in these fields again. A word of appreciation is due to all who served as a faculty and counsellors for the generous investment of time and effort in all of the camps this summer.

* * *

AMONG OUR CONFERENCE YOUNG ADULTS

One hundred young adults attended the Labor Day Weekend Camp at Pilgrim Pines, August 31 to September 3, undoubtedly the finest yet held.

Dr. David D. Eitzen and Prof. Harland E. Hogue were among the leaders. The Rev. Milton G. Gabriel-

(*Continued on page* 40)

The Women's Fellowship

THE THANKOFFERING FUND

Mrs. Thos. G. Wight

The first step in stimulating cooperation in any Christian project is to get reliable and concrete information about it; the second is to pray for it; the third is to give to it. It is to serve these three purposes that the Fellowship of Congregational Women of Southern California and the Southwest urges your participation in its annual Thankoffering Fund. Information, prayers, and gifts are closely related.

Each year our Fellowship chooses a particular project in each of three areas of Christian effort: our own Conference; Home Missions, and Foreign Missions. Information is obtained through releases provided to each society in the fall; through emphasis at the Federation meeting; and, as far as may be, through speakers with first-hand information. From time to time we change our projects in order to learn how many fine activities our churches are backing and to increase the range of our own vision.

We believe the projects chosen for this year hold special appeal. In our own *Conference*, we shall continue to support our splendid camps. Pilgrim Pines is the largest and the best known of these; it is actually in use throughout the year. Camp Greenhorn for the Kern area; Camp Thunderbird in New Mexico, and Pilgrim Playground near Flagstaff, Arizona, will also share in our gift. Both young people and adults profit by the use of these camps.

In *Home Missions*, we have chosen to support the development of a promising church at Sunbury, North Carolina, on the edge of the great Dismal Swamp, where there were English settlements even before Jamestown was founded. Both a new church, at a remarkably low cost, and a parsonage are included in the project.

In *Foreign Missions*, the Foochow Mission makes a strong personal appeal to us: Mrs. Bertha Allen St. Clair has long served as a "connecting link"; the Toppings have just returned there after their furlough in Whittier; the Griffins of the First Church in Pasadena are among recent recruits. We shall assist that mission in three of its most cherished projects: the Orlinda Childs Pierce School for Girls, the Kindergarten Training School, and the kindergartens themselves.

So much for the information. The prayers? Because many persons praying systematically to one end have wrought much good, we are suggesting that every woman in our Fellowship make a practice of praying each Monday morning, not only for the success of these particular projects, but for her own spiritual insight, and for the growth of the Kingdom of God throughout the world. "Effective, fervent prayer" is still a mighty force.

And now for the gift. What means each group shall adopt to induce systematic giving will depend on its own experience and desires. To follow the Monday morning prayer with a contribution to the cause is a plan that has worked excellently in some groups; even small sums, contributed regularly, can mount to as much as $10,000, as our fund did last year. Whatever plan you decide upon, follow it consistently; all of us, working together devotedly, can do great things for the cause of Christ.

—Lucile Reed Sutherland
Superintendent for Thankoffering

* * *

TRIBUTE TO MISS ALICE M. PARKER

The following tribute to Miss Parker who passed away July 29 was read at her funeral services in San Diego.

"Probably no other person was acquainted with as many of the Congregational women in the San Diego Association as was Miss Parker, and certainly no one else could so well utilize, encourage, and challenge the abilities, both active and latent, of others.

"In her office of secretary of the San Diego Assocation of the Fellowship of Congregational Women of the Conference she had her finger upon all the key workers of each church, and knew to a nicety what might be expected and sought from each women's group.

"She was an unfailing source of information, suggestions, speakers, materials and, most important, enthusiasm. The disappointments and failures which at times came her way in working with and through others served only as a challenge and not a discouragement, as she herself once said. In the more general planning and policy making of the Fellowship her native New England shrewdness and her high spiritual zeal for the things of the Kingdom of God combined to make her a great leader and counsellor whose place it will take long to fill."

She remembered the Conference and the Conference Women's Fellowship in her will.

* * *

PILGRIM HOUSE IN NEW LOCATION

Following the removal of the Japanese on the outbreak of the war the Japanese Union Church, Los Angeles, became Pilgrim House, a social settlement, under Congregational and Presbyterian auspices, primarily for negroes who moved into the area.

On the return of the Japanese both used the facilities for the church and for Pilgrim House. On Sept. 1, Pilgrim House moved one block to 150 N. Los Angeles Street where an Open House was held on Sept. 12. Larger quarters are thus afforded Pilgrim House and the Japanese now occupy the entire plan of Union Church.

Rev. S. Kowta is the minister of Union Church and Rev. Harold M. Kingsley is the director of Pilgrim House.

* * *

FOR YOUR THANKSGIVING OFFERING

To complete successfully our Postwar Emergency Program offerings at Thanksgiving will be needed.

A unique tool for promoting Thanksgiving offerings is the recording of two choice speeches by Miss Helen Kenyon, General Council moderator, and by Dr. Ronald Bridges, former moderator. Any regular phonograph will play this record which is professionaly made on unbreakable Vinylite. A postal request to James E. Walter, 14 Beacon St., Boston 8, Mass., will bring this to you FREE.

LAYMEN'S PAGE

PILGRIM PINES FALL RETREAT

One hundred sixteen men registered at the annual laymen's retreat Sept. 18-19. They came from thirty-seven churches, twelve more than were represented last year. Their offering for War Victims at the Sunday morning service amounted to $153.05.

The outdoor barbecued lamb on Saturday evening; the thrilling address of Supt. Nelson C. Dreier, just home from Europe; the panel on "Christian Laymen Alert to Christian Tasks"; the Sunday morning address on "A Layman's Faith" by Wilbur Tunison, Disciples layman; morning devotions around the campfire; the wonderful fellowship; the enthusiastic commitment to "Our Christian World Mission" — these were highlights of a climatic retreat.

Officers elected were as follows: President, Joe Moody; Vice President, Baylor Brooks; Secretary, Pickens Fuller. Directors: Robt. Bruce, Hollywood (2 years); A. W. Miller, Phoenix; Vincent Claypool, Paso Robles; Irwin Phillips, Chula Vista; J. Ross Millar, San Bernardino; Keith Mitchell, Arvin, all for three years.

LAYMEN ADOPT MAJOR PROJECT FOR 1949

VOTED: That it is the judgment of one hundred sixteen laymen met at Pilgrim Pines in their Annual Fall Retreat that "Our Christian World Mission" — our denominational Plan of Advance for 1949 and 1950 — is imperative in the light of world need.

We pledge ourselves to further Christian Stewardship in our churches and we call upon all of the people in our conference to give self as as well as time and substance to make "Our Christian World Mission" a success.

We therefore propose to make "Our Christian World Mission" our major project for 1949.

ARIZONA LAYMEN'S FELLOWSHIP RETREAT

A fine company of Arizona laymen met at Camp Whetstine, Prescott, Sept. 25-26, led by A. W. Miller, president. Attending from the larger fellowship were Nelson C. Dreier, reporting on Europe, Glenn A. Rowles, Joe Moody, Conference president, Geo. L. Thomas, Conference Social Action director, and Blake Franklin, conference treasurer.

AMONG OUR CONFERENCE LAYMEN

Loren E. Blakeley, prominent Santa Ana layman, received the Fuller Award for unusual engineering services in the field of water purification.

"The Ministers' Men," a laymen's group, was organized in the Pasadena First Church in May.

Fifty attended the barbecue party sponsored by the Hollywood Church Men's Club in June. Cecil C. Cunningham, Pres., directs the program.

On May 2 three laymen spoke at the morning service in our Mission Hills Church, San Diego, on "The Opportunity and Challenge of the Laymen in the Christian Church," Baylor Brooks, David Neal and Gordon Turner.

A new laymen's group was organized in our Chula Vista Church in April, with forty at the first meeting, a dinner without touch of feminine hand.

Bay Shore, Long Beach, men held a Ladies' Night on June 9, with a dinner and address. Tickets for the next regular session of the Men's Club, beginning in October, are $10.

NEWS OF THE CHURCHES

SAN BERNARDINO ASSOCIATION

Ontario, Bethel

In line with the prevailing action of our churches, the Pilgrim Series curriculum has been adopted for the entire church school. The Rev. Donald W. Head, minister.

Redlands, First

The grand reopening of the newly remodeled church plant took place September 19. The sanctuary has been redecorated and the pews and floors refinished. The church school rooms have been provided new furniture, books, pictures, etc. Furnishings for the new chapel are not yet complete but it will be in use soon. The Primary Department has cheery, airy rooms on the upper floor of the parish house instead of the basement. The basement has been transformed into a dining room, and kitchen facilities have been much improved. . . . The Rev. William D. Pratt spent the summer in Europe under the program of our War Victime and Reconstruction.

Riverside, First

The church resumed its Youth Center program under the direction of Vern Norton, a member of the church and a student at Chapman College. This program, which was initiated last year, ministered to a large number of young people. The Rev. Paul W. Yinger is the minister.

San Bernardino, First

A formal farewell reception for the Rev. and Mrs. Lawrence J. Weinert and family was held at the church on Sunday, August 29. A parish dinner followed the morning service; and following words of appreciation, the church presented a gift to the minister and family. . . . The Rev. George D. Jenkins, Minister of Christian Education for the Conference, was the special speaker during Religious Education Week following a dinner on September 29 attended by parents of church school children and religious education leaders.

SAN DIEGO ASSOCIATION

Chula Vista Community

Mr. Henry Grigsby has been secured as Director of Youth Activities and will supervise youth programs and serve as overseer of the House of Friendship. A new young people's club was organized this fall. The Rev. Williston Wirt, minister.

San Diego, Chinese

Assoc. Supt. Glenn A. Rowles supplied the pulpit on August 22 and met with the pastoral committee fol-

lowing the morning service. It is hoped that a new minister may be secured in the near future.

San Diego, First

In the interest of increased church attendance and a larger participation in the program of the church, a unique contest between the "Crimsons" and "Blues" has been in process all summer and fall. The church is divided into teams and each one, as he comes to church, drops his respective token in a plate at the door. An effort is being made to raise a special fund of $10,000 to secure an associate minister and broaden the program of work of the church. The Rev. Walter H. Stark, minister.

San Diego, Mission Hills

The San Diego Association Fall Meeting was held in this church on Sunday, October 10. Supt. Nelson C. Dreier, recently returned from Europe, reported on his trip in the afternoon. Miss Helen Kenyon, National Moderator of the General Council, gave the evening address. . . . A church leaders' conference was held on September 24 and 25 with the Rev. Milton G. Gabrielson of Long Beach, the Rev. George A. Warmer, Jr., of Pasadena, and the Rev. George D. Jenkins, Conference Minister of Christian Education, as speakers. The Rev. John C. Wiley, minister.

San Diego, Paradise Hills

The Rev. Ray W. Anger, minister. A service of recognition under the auspices of the San Diego Association was held on Sunday evening, October 3, at 7:30 p.m. Participating were the Rev. Olaf Stoeve, National City; the Rev. Dan Apra, Lemon Grove; the Rev. Williston Wirt, Chula Vista; the Rev. John C. Wiley, Mission Hills; and Assoc. Supt. Glenn A. Rowles, who preached the sermon. . . . On Sunday morning, October 10, Supt. Nelson C. Dreier preached the sermon and Miss Helen Kenyon, Moderator of the General Council, brought greetings. The church is to be congratulated upon the completion of its first unit.

ARIZONA ASSOCIATION

Phoenix, First

Two of the sons of the church who are planning ultimately to enter the Christian ministry, Ray Case and Charles Linder, supplied the pulpit on two Sunday mornings in July. . . . Sixty-three children were enrolled in the three weeks' vacation school held this summer. The Rev. Fredrick W. Barnhill, minister.

Phoenix, Union

The Rev. James C. Perkins, minister, served as camp director of the Junior High Camp at Pilgrim Playground this summer. Wayne Hogg was elected president of the Junior Pilgrim Fellowship of the Association. . . . The Rev. and Mrs. James C. Perkins attended the Retreat for Ministers and Wives at Pilgrim Pines where Mrs. Perkins conducted a workshop for wives on, "The Minister's Wife as Counsellor."

Prescott

Under the leadership of the Rev. Charles Franklin Parker, plans have been made for a Sunday Evening Club. Plans include presenting one outstanding speaker on one evening of each month. . . . Mr. Parker will also have a weekly broadcast over station KYCA beginning in October. . . . Rodney M. Weller is Mr. Parker's new parish assistant. Mr. Weller will also take an active part in the program. He is the Vocational Coordinator at the Prescott High School. He is a Christian layman who brings to his work an outstanding wealth of experience.

Tombstone

The dedication of the new Ham-

mond organ was held on Sunday, August 29, with William Fairfield Brown as organist and Gene Redewill as violinist. . . . A program of rebuilding occupied the summer months. The sanctuary has been extended and will now seat 150 people and will provide room for a choir of twenty-five. Pews have been added and fluorescent lighting has been installed. The outside of the church has been refinished and painted and a cross has been placed at the peak of the roof. Work has begun on a new building to the rear of the present structure, 30 x 38 feet, which will give facilities for church school, kitchen and dining room, and a place for social activities. The Ladies' Aid donated a fine new carpet for the auditorium. . . . Volume I, Number 1, of the "Parish Chronicle" was published in September and will appear monthly. It is well printed and informative. The Rev. George R. Bennett and church are to be congratulated on progress made.

Tucson

The Rev. Richard A. Dawson, minister. The church was host to the Rev. & Mrs. R. W. Fairbank, Congregational missionaries from India, from October 3 to 10. The church is particularly interested in their support.

KERN ASSOCIATION

Arvin

Arvin

Four laymen from this church attended the Laymen's Fellowship Retreat at Pilgrim Pines, September 18 and 19. Keith Mitchell, a member of the group, was elected for three years as a director of the Conference Laymen's Fellowship. The Rev. C. H. Hoffman, minister.

Maricopa

The Rev. David R. Martin who has been the minister for the past three years resigned September 30.

Mojave

The Rev. John R. Hanchett and family spent ten days at Pilgrim Pines where Mr. Hanchett had leadership responsibilities. . . . The first of a series of family night programs was held on Sunday Evening, September 26. Following the pot-luck supper at six o'clock, a film strip presentation of the Oberlin General Council and a movie constituted the program.

Paso Robles, Plymouth

The church was host to the Kern Association meeting on October 14. . . . Vincent Claypool was elected a director of the Conference Laymen's Fellowship at the Retreat at Pilgrim Pines on September 19. The Rev. Lester C. Pritchett, minister.

Shafter Union

Assoc. Supt. Glenn A. Rowles preached September 12 and met with an interested group in the afternoon relative to securing a new minister.

Tehachapi

The Rev. Alfred D. Grey, minister for the past year, resigned September 1. The Rev. Gudmund Gudmundsson supplied the pulpit the latter part of September.

LOS ANGELES ASSOCIATION

Altadena Community

A new Cassavant organ, the gift of Mrs. Holden Norton, was formally dedicated on Sunday evening, September 26. A series of organ concerts was given on October 1, 2 and 3. The Rev. Merle K. W. Heicher, minister.

Burbank, First

The church was host to the young people's choir of the L. A. Chinese Church on July 23. The program of the evening was participated in by both choirs and a very fine fellowship was cultivated. The Rev. Arthur W. Felkley, minister.

Glendale, First

The youth groups of the church, including Junior and Senior High Pilgrim Fellowships, Congo Club, and the Three C's, initiated their fall program with a joint dinner for all of these younge people and their friends on September 19. After a joint worship service, each group adjourned for its own planning meeting. The Rev. Jesse F. Perrin, minister.

L. A., Colonial

A School of Religion began on September 26 and was held for five Sunday evenings. The minister, the Rev. Gordon J. Baker, directed a study of the Gospel of John. . . . A fine group of men attended the Retreat at Pilgrim Pines, September 18 and 19.

L. A., First

Norris Poulson, member of the church and a member of Congress from the 13th District, gave a "Report From Washington" at the Sunday Evening Club meeting on August 29. . . . Dr. Enrique C. Sobrepena, Bishop of the United Church of Christ in the Philippines and minister of the United Church in Manila, was the guest speaker at the Sunday Evening Club on September 9. He spoke on "Communism in the Philippines." . . . First Church was host to the Los Angeles Association on October 12, and will be host to the newly organized Congregational Club on November 16 when Dr. Sidney Berry, former Secretary of the Congregational Union of England and Wales and recently elected Secretary of the International Congregational Council, will be the guest speaker. The Rev. James W. Fifield, Jr., minister.

L. A., Hollywood

After more than twenty-four years of faithful service as church secretary and parish visitor, Miss Abbie Allyn resigned her responsibilities. . . . Work is going forward on the remodeling of the main church sanctuary with church services being held in the new Lash Chapel. The Rev. James H. Lash, minister.

L. A., Mt. Hollywood

The Rev. Allan A. Hunter spent two weeks in Canada this summer as a leader of the Twenty-fourth Annual Conference of the Alberta School of Religion. He was signally honored, also, when he was selected to speak for all the clergy in writing his article, "A Clergyman Looks at the Movies," published in the recent issue of the Annual of the American Academy of Political and Social Science.

L. A., Plymouth

High Holiday Services were held by Temple Beth Or, a liberal Jewish Congregation, in Plymouth Church on four days in October. The Rev. James H. More, minister.

L. A., Western Knoll

Difficulties in securing clearance for the plans for the new church religious education unit prevented

work on the structure during the summer, but most of these details have now been ironed out. The Rev. George W. Haskell, minister.

Westwood Hills, Los Angeles

L. A., Westwood Hills

During July and August sixteen new members united with the church. . . . Negotiations for the purchase of the lot north of the present church property have been completed. It will be cleared and made available for parking. Contract for the repair was made in September. . . . Shirley Marquita Hogue came July 28 to grace the parish. Congratulations on the new parish assistant! The Rev. S. Mark Hogue, minister.

Montebello, Plymouth

The Rev. J. K. Fukushima reports a larger Japanese population than when he formerly served the church. The church has bought a car for him, built a study in the chapel, installed additional utilities, and laid a new carpet in the parlor. The older people are very interested and there are fine possibilities for the church school.

Norwalk, Bethany

An innovation in the Sunday morning program is a fellowship period following the Sunday morning church service when coffee or cocoa and cookies are served. A pot-luck dinner will be held once a month at the same time. . . . The Methodist and Congregational Churches are exploring the possibilities of uniting their efforts and pooling their resources so that both might minister more effectively to the needs of the community. The Rev. Wesley W. Purkiss, minister.

Pasadena, First

The new Brides' Room was open for inspection on Sunday afternoon, September 26, at which time couples who had been married twenty-five years or longer were specially honored. A committee has been busy all summer decorating the room and providing the many conveniences needed. . . . Judge Ralph D. Brown, delegate to the General Council at Oberlin, Ohio, reported on that meeting at the morning service September 19. The Rev. Raymond W. Waser, minister.

Pasadena, Neighborhood

A formal dedicatory service for the new chancel arrangements in the church sanctuary was held on September 12. These consisted of an altar, pulpit, vases, memorial cross, and carpeting on the chancel platform. The church interior had been repaired this summer. A Litany of Dedication was written by the Rev. Theodore Soares, minister emeritus. The Rev. Curtis Beach, minister.

San Dimas Community

A total of eighty-five was enrolled in the summer vacation school. . . . Several men attended the Conference Laymen's Retreat at Pilgrim Pines September 18 and 19. The Rev. Francis C. Ellis is the minister.

Santa Ana First

The Fall Rally Supper, planned by the Women's Fellowship in cooperation with the Christian Education Committee, was held on September 22. Following the supper special programs were provided for parents and for the children. The Rev. Fred W. Niedringhaus, minister.

Santa Barbara, First

In August the church voted to engage Mrs. Carlotta Alexander as Director of Religious Education for the church. Miss Dorothea Anderson, Conference Children's Worker spent four days in September counselling with church school teachers and leaders of children and young people's work . . . New members were received into the church on World-Wide Communion Sunday. The Rev. C. Eugene Sill, minister.

Saticoy

Two laymen from the Saticoy Church attended the Laymen's Fellowship Fall Retreat at Pilgrim Pines, September 18 and 19. The Rev. Charles E. Evans, minister.

South Pasadena, Oneonta

The Rev. Henry David Gray and the twenty-two young people who spent the summer in England on a Christian goodwill tour are prepared to share their experiences with other churches. They have prepared eight programs, each given by a team of young people. They will give these programs before church groups, youth groups or clubs. There is no charge, but an offering or gift for international youth work is requsted.

NEW MEXICO-EL PASO ASSOCIATION

Albuquerque, First

During September, largely through volunteer labor, an additional unit of the church plant was erected. The Rev. Clarence E. Parr gave very fine supervision to the project. . . . A vigorous visitation program is planned.

Santa Rita

The Rev. Harold E. Johnson, minister, and church were hosts to the New Mexico-El Paso Association on Oct. 19-20, with Miss Helen Kenyon, General Council Moderator, as the principal speaker.

WHERE ARE WE ON THE UNIT PLAN?

Initiated in 1942 to secure over a ten-year period $1,200,000 to guarantee payment of maximum annuities to our aged ministers and their wives, our conference share of The Unit Plan was $60,000. Up to Aug. 31 of this year our conference churches had contributed $48,661.43. Three conferences have completed their ten-year quotas. The rest are urged to do so this year, if possible.

Some of our churches which have not contributed anything can give a real boost by assuming some share in the $11,338.57 remaining to be paid.

Other churches which made a ten-year pledge may wish to complete it before the full period has elapsed.

This is one of our "unfinished tasks." What has *your* church done?

AMONG OUR CONFERENCE YOUNG ADULTS

(*Continued from Page* 31)

son, of Bay Shore Church, Long Beach, has been the chairman of The Young Adult Commission for the past three years and directed the camp. Under his aggressive leadership many new local church groups have been organized.

The Rev. Walter A. Mueller, First Church, Los Angeles, is the new chairman of the commission. The other members of the commission are:

Mr. and Mrs. Arthur Button, Mar Vista; Mr. and Mrs. Earl Lindley, Long Beach; Mr. and Mrs. Irvin L. McClure, San Diego; Mr. and Mrs. Jos. Ruckman, San Bernardino; Mr. and Mrs. T. N. Sebern, Burbank.

CALENDAR OF COMING EVENTS

Oct. 28. Women's Fellowship of Los Angeles Association, Mt. Hollywood.

Nov. 18, Foreign Missions Advance Regional Conference (interdenominational) at First M. E. Church, Los Angeles.

TOGETHER
we can do it

ALBERT D. STAUFFACHER

"A young father and mother and their small boy went out one evening for a stroll through a nearby wheat field," writes Gladys C. Murrell in her appealing book entitled, *Channels of Devotion.*

"As father and mother wandered through the waving grain, each thought the other held the hand of the child. Suddenly they realized the boy was not with them. They called out, but there was no answer. They hunted frantically, but without success.

"The father went to the village and organized a searching party. For two days and nights they worked without sleep, and then someone suggested that they all join hands surrounding the entire field, thus leaving not a single square foot uncovered in a last effort. They did so and soon came across the body of the child. A hush spread over them as they realized they were too late — the child was dead.

"IF WE HAD JOINED HANDS"

"As the group stood there with bowed heads someone whispered: 'If only we had joined hands before it was too late'."

Our Thanksgiving Offering, asked of every Congregational Christian church this year on November 21 (or on some earlier date if preferable) is a summons to our churches to "join hands before it is too late." For this is the third and last year of our Postwar Emergency Program. We still have time to complete it. Ours is a world-wide search: an attempt to save not one child, but millions lost in war's aftermath.

We must rally not one community, but hundreds of communities both at home and abroad. We must join hands everywhere in rebuilding the Christian fellowship and in covering the whole earth with the gospel of Jesus Christ. We must alert all our churches to their immediate and crying obligation as carriers of the good news.

PURPOSE OF THE OFFERING

Concretely, the purpose of this special Thanksgiving Offering in 1948 is *The Upbuilding of Our Churches at Home and Abroad* through the proclamation of the gospel, Christian education, and the planting and nurture of churches. Its singular significance lies in the critical situation that confronts us today.

We have in the United States 700 new communities without any church whatever. We have 10,392,000 more people in the United States than in 1940; and 3,812,000 more children under five years of age. Our country needs more than 5,000 new Protestant churches to make up for this dis-

crepancy according to a recent survey.

Our Congregational Christian share is estimated at 205 new churches. Fifty-six per cent of our people changed residence since 1940. This movement of people, plus the operation of other social forces, have resulted in 3,059 "marginal" Congregational Christian Churches — churches standing at a junction point between weakness and strength, between life and death. To them a little help would make a big difference. Here are unprecedented opportunities. But our Church Building Department treasury is nearly drained dry.

CHURCHES AT HOME

What quality of churches must we build here at home? A spiritual presence makes reply: "Every day I sit on the front steps of your church. I am the need of the world. I am the lonely child crying in the night. I am the pale mother who saw three sons go off to war never to return. I am the careless youth, restless, empty-hearted, looking for something to which I can be loyal and give myself. I am the strong man carrying the load of the community life — in need of courage, strength, comfort. I am the need of all people sitting on your doorstep. Will you pass me by in careless indifference, give too little and let me die?" "To build churches that answer all such needs," declares James R. Hine in *The Stewardship of God's Tomorrow,* "is the duty of His stewards today."

We are living through a revolutionary hour. Peoples throughout the world — exhausted by war, disillusioned by unkept promises — are asking for American missionaries to show them the way of Christ. Dedicated youth are ready to go, but we do not have the funds to send and maintain them! National Christian leaders of the Younger Churches overseas are eager to go forward in better service to their people, but we are unable to help them prepare themselves adequately for the task.

International and interracial relations are near to a breaking point. The voice and the witness of the churches are sorely called for at conference tables where significant decisions are made. But we do not have the resources to make our presence felt and our convictions heard.

CHURCHES OVERSEAS

Again, what kind of churches must we build — overseas? A distinguished American citizen went to church one Sunday in the Philippine Islands, and afterward sat down and wrote: "I found myself standing by the

PLAN AND PROCEDURE

The plans and procedure for this Thanksgiving Offering are simple. Each church is asked to plan a special Thanksgiving Offering Service for *The Upbuilding of Our Churches at Home and Abroad* on Thanksgiving Sunday, or some earlier date that is locally more convenient.

Ministers and key lay people are being informed through a series of letters and statements of need, and with materials and suggestions as to methods. The Missions Council provides (free) a special and beautifully designed Thanksgiving Offering Service, with envelopes.

Write to James E. Walter, chairman of the Thanksgiving Offering Committee, 14 Beacon Street, Boston 8, Massachusetts, for additional information. Copies of this article are available in quantity for distribution to all members of our churches.

In the spirit of the first Thanksgiving, let us express our gratitude for God's goodness

entrance to a Christian church. My throat was still tight from the sight of a naked child in the dark wet corner of a rain cellar.

"IN A NEW PRESENCE"

"But here the sun shone, and I was in a new presence. Clean Filipino young people with straight-looking, deep, steady, friendly eyes were coming from all sides. Soon the choir, in clean white robes, came around and formed a double line before the door. I followed the singing choir — one boy was an American soldier, and I was later told that the khaki clad figure at the organ was the Dutch consul — and found a place in a full church.

"The Filipino family in the pew in front of me had two American G.I. guests. An American soldier was on one side of me, a Filipino on the other. I'll not try to describe the service — it was a communion service. There was no question about what was there. You could see it. You could hear it. You could feel it all over. It was the thing people all over the world want most — and you knew they had it there.

"It was life — at its biggest, highest, deepest, best. It was life! My whole being just kept saying over and over: This is it!"

DOORS OF OPPORTUNITY

An overflowing Thanksgiving Offering will invigorate our churches both at home and overseas. It will enable our boards and agencies to heed the cry for help. It will make funds available, before this year is over, for entering through doors of opportunity that still are open, but may soon be closed unless the churches are ready and wise enough to enter in at once. The gifts received will

also count toward the Increased Apportionment Giving in our Postwar Emergency Program.

Therefore, in a single united act of pure thanksgiving we will accomlish four basic things:

1. Express our gratitude for the abundance which we have received from the good hand of God;

2. Keep faith with the promises that we made at the time when we first conceived our Postwar Emergency Program;

3. Provide financial strength for our boards and agencies at the very moment when that strength can exert multiplied power;

4. Prove our loyalty to Jesus Christ and to his gospel in a period of human history when the light and the truth of that gospel are most desperately relevant.

PLAN AND PROCEDURE

The plan and procedure for this Thanksgiving Offering is simple. It has back of it the authorization of our General Council Executive Committee and of the Steering Committee of our Postwar Emergency Program. It was enthusiastically endorsed by the representatives of our churches at the Oberlin meeting of the General Council in June of this year.

Each church is asked to plan a special Thanksgiving Offering Service for *The Upbuilding of Our Churches at Home and Abroad* on Thanksgiving Sunday, or some earlier day that is locally more convenient.

James E. Walter, chairman of the Thanksgiving Offering Committee, will promote the plan. Ministers and key lay people will be informed and helped through a series of letters and statements of need, and with materials and suggestions at to methods.

The Missions Council will provide a special and beautifully designed Thanksgiving Offering Service, and a special Offering Envelope. Copies of this article are available in quantity for distribution to all members of our churches. Literature and audio-visual materials will be placed at your disposal.

"BEFORE IT IS TOO LATE"

So, in a simple yet dramatic fashion we will "all join hands before it is too late." We will bring to the altar of Christ in all our churches a joyous Thanksgiving Offering — that our gratitude to God for his wonderful goodness to us may find expression in the upbuilding of our churches at home and abroad — churches eager to communicate the gospel to all people, and strong to safeguard the dignity and freedom with which each of God's children is spiritually endowed.

"It was morning on December 3, 1943. Two hundred and seventy Chinese youths turned happy faces toward their teacher. The day had come! People of two races on two continents had joined hands to make it come. The *Lu Ho School* of Foochow had again opened its doors. Because people in our own churches here in the United States had given up something, seventy-eight students who could not otherwise go to school were now on the way to light, life and freedom.

" 'How is it that we have this good fortune?' asked one of the boys. 'Good friends must have helped us.' 'Oh, yes,' replied his teacher, 'wherever the church goes, men help each other. For the church is making us brothers, and brothers work together'."

"Rise up, O men of God!
For you the church doth wait.
Her strength unequal to her task,
Rise up and make her great."

Dr. Stauffacher is the Minister of the Missions Council of our Congregational Christian Churches. Illustration on preceding page by Gramstorff, Inc.

HOW YOU AND YOUR CHURCH CAN MAKE

Our Christian World Mission

A SUCCESS

SOME SUGGESTIONS ON HOW TO DO IT

OLIVER H. COWLES

Well — I guess it's time to get down to business. The General Council met at Oberlin, elected our first woman moderator, discussed and voted on the merger, resolved to finish the Postwar Emergency Program, and agreed unanimously to launch *Our Christian World Mission.*

I've had some vacation, and here I am back in my study with the church's new year just around the corner. There are plenty of jobs to plan. I've got a lot of parish calls to make, my Fall sermons to put into shape, letters to answer, committees to set up again — and my desk's piled high with appeals, challenges, and "give-this-priorities" — enough to make me feel like the man who was sent for and couldn't come.

But there's no use in being introspective about it. A parson in my shoes can't sit around feeling sorry for himself. I've got to get going and keep moving. There's a big job to be done, and I don't want to be left behind when the program of all our churches really begins to click.

The place to start is with the Postwar Emergency Program. I'm reminded of the fellow who said while the fighting was still on: "The duration's going to last a lot longer than the war." I must say that "postwar" is getting a little old hat, but the facts, the continuing needs, the scars stare us in the face. We aren't through the emergency by a long shot. And our Postwar Emergency Program certainly demands action with a capital "A."

Let's see — what did our church do on the Postwar Emergency Program last year and before? That's where I've got to start. Where do we stand on the forty per cent step-up in the Increased Apportionment Giving over 1945? Not bad, as a matter of fact. And we made a respectable showing on the $2.00 per member per year for War Victims and Reconstruction. Indeed, some folks think

that we've done our full share!

But there must be any number of struggling churches, some without regular ministers, that simply aren't in a position to make more than a token payment. I have heard that many of the churches which haven't done much on the Postwar Emergency Program are going to get busy this Fall. But churches in a fairly strong position have got to compensate for those that just can't do anything. It might be that we — and some other churches — can jack up our own giving sufficiently to help balance the total budget and put the whole project over the top.

But just what can we do? The first thing to do, I think, is for me to call in Mrs. Blank, the president, and a few other key women from the Woman's Society and nail down their full cooperation at the start. They're the people to set up that *Unseen Guest Meal* that really gets under everyone's skin. If they don't have any new ideas, I can suggest that they get in touch with Mrs. E. E. McClintock of the Missions Council in New York. She has her hand on all the material and will shoot it to them right away. Out of the *Unseen Guest Meal* we ought to derive quite a tidy addition to our funds for Increased Apportionment Giving in the Postwar Emergency Program.

I'd better then see our Senior Deacon, Mr. Blankenship, and maybe one or two other effective laymen, and get them to help in setting up a committee to plan something pretty outstanding for our Thanksgiving Service Offering on Sunday, November 21, that will go for *The Upbuilding of our Churches at Home and Abroad*

There's not much of anything more important for Christians than strengthening our churches everywhere. James E. Walter, at 14 Beacon Street in Boston, is the official person to supply us with whatever material we need for that affair. This Thanksgiving Service Offering has got to be good, and to be good it needs to be planned. If it is worked up carefully, it might easily guarantee one hundred per cent success for our local Increased Apportionment Giving under the Postwar Emergency Program. And we'd better do as the Missions Council suggests — put a floor of at least one dollar for each member as a minimum, and then hope for somewhat more than that.

There are some people in my parish who are always happy to make a special gift to a worthy cause. I haven't done much about that — yet. I think I'll call Mr. Blankpoint to arrange a luncheon and invite ten or twelve of these men to hear the needs of the Postwar Emergency Program. I know they'll come through if it's presented in an interesting fashion.

Next, I'd be smart to get in touch with Mr. Blankcheck, and line up

something big for the Committee for War Victims and Reconstruction. He's always been so keen about it. That part of the Postwar Emergency Program really comes to its climax with the Christmas Season Offering for suffering children all around the world. And, as usual, it ought to go over big.

So much, then, for that. If we can make it definite that the Postwar Emergency Program in our church is going to go well over the top, we'll be free to focus on *Our Christian World Mission* for 1949.

And that, of course, brings us right up smack to our Every Member Canvass. If we're to put over *Our Christian World Mission,* it's got to be done primarily through our next Every Member Canvass. That means we've got to find ways and means of putting more spark into the Every Member Canvass. We've been doing it the same old way so long that it's routine. But routine won't do this job. What we need is a "quickening of the spirit" in the full impact of that Pauline phrase. The Every Member Canvass has implications this year to which no church member should be blind. In fact, I'd say that this year's Every Member Canvass is "IT."

If we get our E. M. C. Committee started early, we can push up our thinking and planning to the tremendously higher mark that's been set for the entire denomination. And since the askings are obviously reasonable, we can appeal to reason as well as to emotion — though emotion ought to play an important part.

I remember what Dr. George A. Gordon of the Old South Church once said: "Emotion without reason is fugitive. Reason without emotion is sterile." That's the way it is in fund raising for the total church program at home and abroad. The facts take shape in our minds so the truth can take fire in our hearts. And how that truth can burn!

And for this Every Member Canvass, we'll want to assemble all the material that's available from the Missions Council and then put it into circulation.

First, there's the smart-looking and well-written October issue of *The Missionary Herald* and Conference Editions. It tells the whole story of *Our Christian World Mission* with brightly-colored pictographs and illustrations that illustrate. We'll see that one copy of this special *free* issue of the *Herald* goes into every home of the parish. It's put together so attractively I know the people read it.

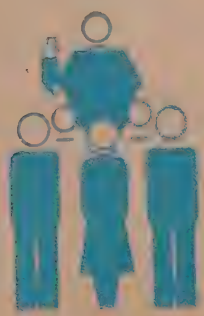
And then there are those other pieces of literature for distribution in the pews. They're written for all ages. How did the Missions Council get that pertinent article on *Our Christian World Mission* from Ambassador Sayre? I'll order that *free* from the Missions Council, and *The Layman's Creed* by the President of

Whittier College, and particularly those two articles for the young people and children. They're tops. And we'll carry on a job of child, youth and adult education such as this church has never seen. That four-page article by Earle B. Pleasant on the Every Member Canvass will help my committee to check up on its methods, and to do the job as it should be done.

And I'll be in there pitching on Sunday mornings with sermons that I hope will be "strikes." We'll pass out the literature; use a good audio-visual aid at a special church dinner; and streamline our organization so thoroughly that it will function with all the smoothness of an up-to-date machine and all the spiritual power of Christ's kingdom.

This will mean jobs for all. We'll have no unemployment in our church this year. Of course, most of our church folk want to do all that they can, but so often we don't give them a chance. We're a democratic organization and that means passing out responsibility. I'm going to have jobs for most everybody. The problem, of course, will be to assign every single member to the work that he or she is best fitted for, and then to see that every assignment is carried through. We'll do it together, and I'll just be on hand to fit in at strategic spots where I can do the most good.

If we make the grade that I'm



sitting here planning, I can see us generating a lot of new interest in the church and its total mission. It might even become excitement — and a new attitude of downright commitment to the things for which our churches stand.

If we can get our people from Cradle Roll to Men's Club, and every range between, to see *Our Christian World Mission* as it actually is: a magnificent adventure in world-wide community — a preview of a really Christian nation taking its creative part in establishing "One World in Christ" — then we will have accomplished a lot more than the raising of money and the awakening of our local church to new life, though it will do that too.

We will have done our share, right here where we live and carry on our community relations, to open up great avenues of freedom for people everywhere, to give democracy a better chance by laying stronger democratic foundations through Christian faith, and to draw spiritual forces down into the welter and confusion of modern existence so that a new birth of hope may soon take place.

I'm going to work hard at it. *First,* we'll set up the goals. *Secondly,* we have to organize the leadership. *Thirdly,* we will map out a calendar for the proper consecutive functioning of the program. I know it can be done.

Mr. Cowles is the Minister of our Congregational Church in Danielson, Connecticut.

Human liberty, freedom of speech and freedom of conscience have never existed or else have ceased to exist in large and important parts of the world.

Millions of people are facing hunger and destitution. Far worse, hundreds of millions of people are losing their sense of the goodness of life. The precious values upon which happiness is built are being strangled. In spite of remarkable advances in science and in the material comforts of life for the privileged, we see steadily increasing suffering and growing fear.

UPHEAVAL AND BREAKDOWN

In every corner of the world today we are facing political and economic upheaval and breakdown. Disillusionment and discouragement are killing hope.

But there is no reason on earth why we cannot make our civilization the instrument of further and as yet unguessed human progress. To do so we must turn to the task of building new and sounder foundations for world order.

NEW WORLD ORDER

The new world order is not to be gained through merely negative action — through suppression of international law-breakers, or through general disarmament, or even through the mere cessation of fighting, or through the outlawry of war.

The new world order can be built only upon positive achievements: heightened moral standards universally accepted among nations as among individuals; strengthened respect throughout the world for fundamental human rights; a comprehensively planned and integrated program for the economic development of the natural resources of the world; sound and healthy practices in the

realm of international trade and commerce, based upon non-discrimination and lowered trade barriers; and a closely-knit and effectively functioning international organization of the peace-loving nations of the world.

All of these are necessary foundations, and each depends upon an immense amount of virile work and constructive thinking; upon clearing away the vast accumulated debris of outmoded thinking based on bygone conditions and outlived philosophies.

Rampant nationalism must give way to Christian humanitarianism — a genuine and enlightened concern for the individual welfare of men and women all over the world — if we and our civilization are to survive.

SENSE OF DIRECTION

The building of foundations such as these depends upon work on many fronts by many types of men — scientists, economists, diplomatists, statesmen and a host of others. Such work is vitally necessary for survival. Many consecrated men are working at this task, and to them we owe an immeasurable debt.

But underlying all this is a still deeper need — a common sense of direction in the minds of these workers such as only a common spiritual objective can give. This means a sense of the reality of God. Without a common sense of direction the work of some will cancel the work of others and all must end in futility.

Scientists and technicians alone cannot save us. Their work, necessary as it is, has made possible the intensification of the deadliness of war. Economists alone cannot save us. Their work in organizing and making possible increased production in the world may serve to make war more gigantic and worldwide, and hence to intensify its consequent disruption and suffering.

Statesmen and diplomatists alone cannot save us. They can often reconcile differences of viewpoint, and sometimes work out formulas which prevent actual conflict; but if people have no common sense of ultimate values their efforts must prove futile.

Unless the leaders themselves in their various spheres of work have a common sense of spiritual direction, catastrophe must result. And unless the great rank and file of the peoples of the world have common spiritual values upon which the leaders can build, again catastrophe must result. Only a sense of the reality of God which gives to men and women common spiritual values and a common sense of direction can save. And the one force which can achieve this is a virile and conquering Christianity.

This is the picture, as I see it, of the world which the *Christian World Mission* faces today.

The fate of our civilization — of our country and of our homes and of our children — depends upon winning mankind to the teachings of Christ. As international problem piles upon problem, as war clouds gather and statesmen confess their confusion, it is growing ever clearer that unless we can find the answer, the world will crack to pieces.

THE SINGLE ANSWER

Christ is the single answer.

Christianity is not a beautiful dream. It is not merely a haunting lovely poem of a fearless revolutionary who lived 1900 years ago. It is not a way of escape. It is an intensely practical way of life for here and now. It is a unique and God-given revelation of the only possible foundation upon which a human society can be built that will satisfy the eternal demands of the human heart and thus prove stable and permanent.

Christianity is inherently a constructive and unifying force. It teaches a program of practical broth-

erhood based on justice and concern for the weak and the suffering. Russian communism, on the other hand, is an inherently destructive and disintegrating force. It is built like Naziism on the supremacy of might over right and consequently, whatever be its profession, upon injustice and unconcern for the minority and weaker forces.

A CONQUERING FORCE

History has shown again and again that Christianity, if it be the genuine essence, is a conquering force — supreme and irresistible. Americans, like others, have at their hand, if only they possess the faith and courage to put it into practical play in their own country and in the world, a spiritual force of matchless potency to solve and to heal.

Do you remember Marc Connelly's superb play *Green Pastures?* God, visiting the earth to check up on the development of man, his creature whom he had created and cherished, feels sick at heart as he encounters, time and again, man's complete absorption in his own shallow and shabby concerns and his utter disregard of God. God singles out, now Noah, now some tiny group of faithful followers, and rests upon them the dreadful responsibility of helping to win mankind back to God. Sometimes the present situation of the world reminds me of that play.

A DECISIVE ERA

We stand today at the parting of the ways. On the one hand, it is entirely possible that the present "cold war" is only a second interlude in a fifty or hundred years' war which began in 1914 and which will make western civilization but a memory and usher in a new Dark Age of savagery until in the distant future some new young civilization will evolve. This is not only possible but likely — if we remain indifferent or apathetic.

On the other hand, if we have the will to do so, there is still time to struggle out of the vortex of destruction and make of our civilization the instrument of divine progress. Can the vicious circle of recurring war and peace and war be broken?

Who and what will decide? So far as I can see there is only one answer. It is the way that Christ pointed out 1900 years ago.

In these solemn days when forces are being shaped which within a decade or two will bring either new advances in human destiny or the utter ruin of western civilization, the issue depends in the last analysis not upon decisions taken in Washington. It depends upon which course the millions and millions of individual men and women in the factory and on the farm and in the mine and in the home will follow. If men and women will turn back to God and take the hand of Christ and learn of him, there is nothing to fear.

OUR CHRISTIAN WORLD MISSION

You men and women — through your *Christian World Mission,* embracing America as well as other parts of the world — have a very great part to play. If your work be well done, you can have a direct and perhaps a momentous part in the awesome decision. God waits with hope.

Ambassador Francis B. Sayre is the representative of the United States in the Trusteeship Council of the United Nations.

LITERATURE ON OUR CHRISTIAN WORLD MISSION

1. *Latest Report on the Status of the Postwar Emergency Program* — Free
   Where do we stand? What needs to be done now?
2. *Thanksgiving Offering Service and Envelopes* — Free
   Designed for the Thanksgiving Offering on November 21 to assure the success of our Increased Apportionment Giving in the Postwar Emergency Program.
3. *Our Christian World Mission Brochure* — Free
   The October issue of *The Missionary Herald* and Conference Editions, containing the full and official story of *Our Christian World Mission.*
4. *Pictographs* — Free
   A set of 33 pictographs, 22 x 28, telling in graphic form the needs to be met through *Our Christian World Mission.* Two hundred sets available in State Conference offices.
5. *Questions and Answers* — Free
   The answers to the questions most frequently asked about *Our Christian World Mission.* A pocket-size edition of our 1949 task.
6. *Speakers' Kit* — Free
   This kit will contain the copy of the brochure, an outline address on *Our Christian World Mission,* and other material for speakers.
7. *Every Member Canvass Work Kit*
   The annual E.M.C. kit will contain new leaflets for church distribution, a large poster, the Every Member Canvass in outline, and other materials.

MISSIONS COUNCIL

287 Fourth Avenue

New York 10 14 Beacon St., Boston 8 19 S. La Salle St., Chicago 3

For the Facing of This Hour

HELEN KROMER

"One day I was passing the ruins of Graniczna Street, when ahead of me appeared a group of Jewish children, each carrying a small sack of garnered booty," writes Gaither Warfield in his book entitled, *Call Us To Witness.*

"Suddenly, without warning, the children raced frantically away from us. Two helmeted soldiers came swooping around the corner on bicycles and tore after them. Though the fleeing kids were swift, the soldiers pounced on one tiny lad. They tied his hands behind him and dragged him to a manhole. The child looked ridiculously small in the grip of those two brutes.

"WITHOUT A STRUGGLE"

"Without a sound, without a struggle, he stood still, clutching his pathetic treasure of begged crusts. A shove, a plunge, and the manhole was closed again. For a while, the soldiers stood guard over it— long enough for the water to carry the boy away — then mounted their bicycles and continued on their rounds.

"At home Hania asked me, 'Are you ill?' But I could not tell her of what I had seen," concludes the writer, Gaither Warfield.

We hate to face the fact that men can act so much worse than beasts. Like little mice, blinded by a sudden glare, our thoughts dart beneath this chair, scurry under that radiator, hide behind a chest of drawers. "It must be an exaggeration," we tell ourselves. "It's only propaganda. The people weren't like the soldiers. Besides, any occupation army becomes savage under pressure."

IT DID HAPPEN

But gradually we get used to the merciless reality. This thing did happen. We have to face it. It has happened in Poland, in Germany, in Russia, in Greece, in China, in . . .

In respectable, civilized, supposedly "Christian" countries and communities, men, women and children are still being starved, impoverished, imprisoned, and tortured, until the possibilities of human suffering challenge all our faith and idealism. We who were taught that "the meek shall inherit the earth," that "the Lord marks even the sparrow's fall," that "our God is a God of love," come face to face with such evil and find ourselves gasping for breath because, with our training, we cannot comprehend it. It seems impossible.

Small wonder that an American Red Cross worker in Greece wrote: "I found Helenitsa moaning in a corner of the empty room over her two murdered children. I was glad to see that she had mercifully gone insane." Such barbarous, nightmarish, hideous acts were actually committed by human beings like ourselves: each one equipped as we are with two arms, two legs and three pounds of gray matter called the brain.

IDEAS COUNT

Ah — now we seem to have it! We say to ourselves: It is what goes into the brain that counts. Yes! That is where the changes are made. It is the "Idea" that counts; the philosophy of life which organizes the basic instincts and habit patterns. No person who really understood the meaning of Christ's gospel could ever be responsible for such agony. We have a faith which can save the world. Those people must be taught! Nothing else is big enough or comprehensive enough! We must see that the love of Jesus is witnessed to the four corners of the world — and quickly! Time is running out.

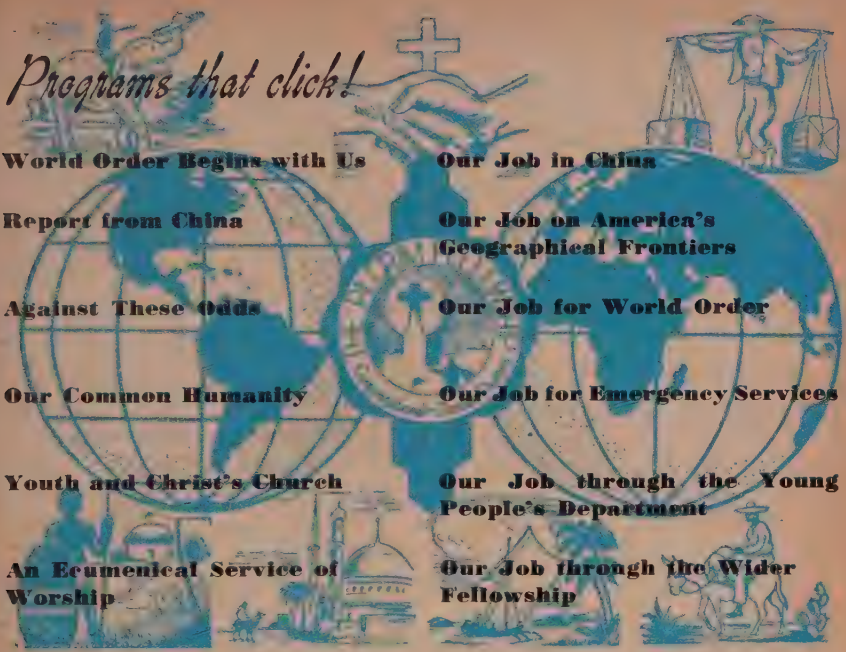
Feverishly we begin to plan. How do you change ideas? By precept and example. But it is a slow process — a long process. We can hardly even change our classmate's attitude toward Negroes, for example. But now we have it! We must work with children — with very little children whose ideas have not been fixed. And yet, they'll listen to their parents before they'll listen to a teacher, and if the adult philosophy at home has not been changed, what progress can be made outside the home?

We see now that we must work with all ages — permeating the entire family life. But if we change a family, leaving its members socially ostracized, we force them to live in a social vacuum. So, there must be social action, too! We must educate the whole group. And now we begin to see the genius of the church: all ages, all races together, to be educated in every area of life. A slow process — but sure, and permanent, if the leadership is right.

You, at this moment, have the honor to belong to a generation whose lips are touched by fire. The human race now passes through one of its crises. New ideas, new issues — a new call for men to carry on the work of righteousness, of charity, of courage, of patience, and of loyalty — all these things have come and are daily coming to you.

When you are old, however memory brings back this moment to your minds, let it be able to say to you: "That was a great moment. It was the beginning of a new era. This world in its crisis called for volunteers, for men of faith in life, of patience in service, of charity, and of insight. I responded to the call however I could. I volunteered to give myself to my master — the cause of humane and brave living. I studied, I loved, I labored unsparingly and hopefully, to be worthy of my generation."

Josiah Royce


Programs that click!
World Order Begins with Us
Report from China
Against These Odds
Our Common Humanity
Youth and Christ's Church
An Ecumenical Service of Worship
Our Job in China
Our Job on America's Geographical Frontiers
Our Job for World Order
Our Job for Emergency Services
Our Job through the Young People's Department
Our Job through the Wider Fellowship

The leadership? There's the stickler. We must send out new, young missionaries as consecrated men and women, well-trained and thoroughly equipped. And they must come from . . .? My church. Our heads spin. We think of our own youth group. Where is the fire, the devotion, the inspiration to challenge our high school young people and our college freshmen so that they will think in terms of full-time Christian leadership? If only we could afford a trained youth leader. If only we could send our young people to summer camps. If only . . .

WE SEE THE POINT

We are being overwhelmed now with the mass of details. But we can make a stab at it. In a few imaginary seconds we have built a camp, employed a trained youth leader, dispatched a band of missionaries, raised a church building for their meetings, and provided the funds for their activities.

OUR CHRISTIAN WORLD MISSION

And we begin to see the wheels within the wheels — the necessity of, the wisdom behind, the complex organization which we call our church. So this is why they urge us to tithe! When our Pilgrim Fellowship asks us to support *Our Christian World Mission,* they must really have in mind all the machinery for changing the idea behind the hand that shoved that small Jewish boy down a manhole in Poland.

Seasoned veterans in the Christian Crusade know very well that changing hearts is a back-breaking, heartbreaking process, calling for patience, ingenuity and a buoyant faith. It calls for hope and courage. And to get that kind of leadership calls for special training. To get or give special training we must have money!

At last we see what it means to be an "effectual Christian." Not only do we put ourselves to work, we put our money to work! It shifts a gear here, turns a wheel there, starts a conveyer belt somewhere else with a steady stream of food and tools and ideas, turning out young men and women like the boy in China who said: "When I came to this school, my mind was superstitious, my disposition was not gentle, and I was of little use in the building of the good society. But now I am free and different!"

PILGRIM FELLOWSHIP PACKET

So we take up our Pilgrim Fellowship Packet, entitled *For the Facing of This Hour,* which you can order from the Missions Council. We have often been confused by the mass of jobs, by the many kinds and grades of work that have to be done, by the smattering bits of responsibility that we have been asked to assume. But now we begin to see. They are all parts of the same process: all "ways and means" of entering a society, of entering a home, of entering a heart with Christ's truth.

Our Job in China, Our Job on America's Geographical Frontiers, Our Job for World Order, Our Job for War Victims and Reconstruction, Our Job through the Young People's Department, Our Job through the Wider Fellowship — all take in a thousand different detailed projects for accomplishing *Our Christian World Mission.*

Carl Sandburg wrote a parable in the opening pages of his book, *The People, Yes*:

"The people of earth, the family of man,
wanted to put up something proud to look at,
a tower from the flat land of earth on up through the ceiling into the top of the sky.

. . . God was an understanding Boss with another plan in mind,
And suddenly shuffled all the languages,
changed the tongues of men so they all talked different.

. . . And the signals got mixed; the men who shovelled the bucket
Hooted the hoisting men — and the job was wrecked.

Some called it the Tower of Babel job
And the people gave it many other names.

The wreck of it stood as a skull and a ghost,
a memorandum hardly begun,
swaying and sagging in tall hostile winds,
held up by slow friendly winds."

The Christian who carries the message of Christ in his heart is a part of those "slow friendly winds" that Carl Sandburg tells about. He knows that the process must be, by its very nature, a difficult, tedious one. But he knows the final answer. He knows the only answer. And he can face this hour fearlessly, steadily, with faith and hope — and with an unquenchable love for all the people on earth. He believes, as Jesus did, that goodwill can overcome any obstacle when it takes possession of a mature mind. He is absolutely sure that Christ's truth can make the whole world free.

Miss Kromer has long been associated with young people's work, and is at present working in the field of overseas relief.

For information on *The Missionary Action Packet* of the Pilgrim Fellowship, write to the Reverend Oliver Powell, 19 So. La Salle Street, Chicago 3, Illinois.

David McKeith, Jr.

Executive Vice-President of the American Board

JAMES F. ENGLISH

The Reverend David McKeith, Jr., D.D., Executive Vice-President, the American Board of Commissioners for Foreign Missions. That reads well to me.

I like hard-working people. Dr. McKeith is one of them.

Able administrators intrigue me. He scores high there.

Brotherly comrades in the service of the gospel encourage me. He is one of them.

Born in Scotland, educated and trained in Milwaukee, Chicago and Hartford, he is indeed a man of the entire fellowship.

Dr. McKeith has the training and experience for this task. He was once a Boys' Work Secretary, an Infantry Officer, a Business Manager, and he has served two Congregational Christian churches. He has received honorary degrees from two of our colleges — Defiance and Yankton.

Chicago Theological Seminary, the South Shore Community Church in Chicago, the Asylum Hill Church in Hartford, Commissions and Committees — all add up to a "natural" in preparation for this important post.

For the past five years, the American Board for Foreign Missions has been Dr. McKeith's greatest interest beyond his parish. Elected to its Prudential Committee in 1943, he has done an invaluable piece of work as chairman of its Committee on the Basis of Union. He is also the chairman of its Foreign Policy Committee and a member of five other important sub-committees of the American Board.

What is the secret of this man's ability and usefulness? He is spiritually efficient. He can make up his mind, tackle a task, and act. He comes to the point — quickly. He has learned how to attend to one thing at a time, complete a phase of it, and then proceed.

We can be confident that Dr. Fred Field Goodsell's friend and successor will surely continue his great work. As the American Board takes Dr. McKeith into its official family, it will soon realize that again it has forceful and consecrated leadership of the highest order.

Dr. English is the Superintendent of the Connecticut Conference of Congregational Christian Churches.

Left, an Indian associate of our distinguished missionary, Joseph L. Moulton, Ahmednagar, India, thinks that over there is a site for the mission bungalow.

Below, Dr. and Mrs. Edward C. Riggs, Shaowu Hospital, India, slice wedding cake.

ABOUT PEOPLE ABROAD

DOROTHY P. CUSHING

Above, Albert L. Faurot, missionary of music, gives a lesson to a pretty Chinese student.

Right, Florence M. Ridley, Wai Hospital in India, is welcoming a patient. Nurse Ridley received the "Royal Red Cross Medal" for her service during the war.

Professor Roderick Scott, Dean of the College of Arts, Fukien Christian University in Foochow, China, is pictured above teaching a class in philosophy. Dr. Scott first went to Fukien University as a missionary in 1916.

Mrs. Joseph L. Moulton of Ahmednagar in India receives from the postman a welcome box from friends in the U. S. A package from home is a most welcome gift to a missionary on the field.

Health Director Helen Dizney of Tunghsien, *right*, assisted by Mrs. Malcolm V. White, prepares to give inoculations at the local church.

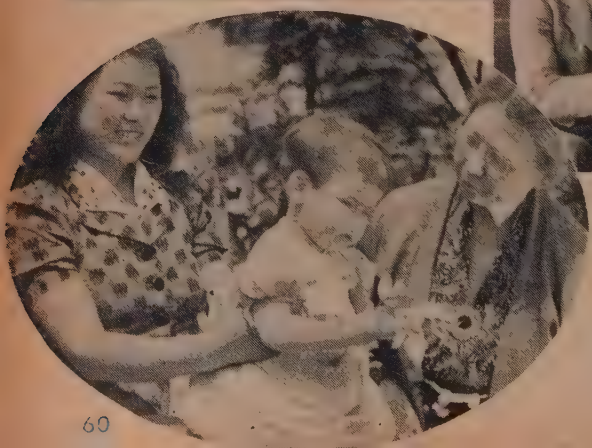
Left, Phyllis and Edith McKinley, daughters of Dean and Mrs. James F. McKinley of Silliman University, Philippine Islands, prove that missionary young people are talented.

A music appreciation class in Izmir, Turkey.

Right, Mrs. Emmons E. White, of Arrupukottai, India, does her travelling to the parish she serves by bicycle. Missionaries travel economically.

Below, all four members of an Indian family become Christians as Edward G. Nichols baptizes them with the assistance of his two Indian Christian colleagues.

Emmons E. White *(below)* takes a lesson in Tamil music which is used in church.



Lawrence L. Stanton of Mazatlan, Mexico, discusses the plans for a Christian publication below the Rio Grande.

Frances B. Clapp, Kyoto, Japan with a Japanese Mother and her baby, whose father is an unknown American soldier. Miss Clapp works with a large group of such mothers and children.

The ministry of healing is important on the foreign field. *Above*, Mrs. Dewey, the former Dora F. Shank, R.N., assists Dr. Ozhal.

Above, a student in Ceylon talks about training for the Christian ministry with Sydney K. Bunker.

Dr. William Nute of Talas, Turkey, *below*, chats with a Turkish patient.

Left, Mary Dewar, a nurse in Taiku, No. China, was captured on July 21st by Communists in Fenyang.

Below, the Reverend Samuel Devapragasam of Battlagundo, India, and his associates are shown here ready to start off on a preaching visitation to neighboring communities.

The Unit Plan

MYRON W. FOWELL

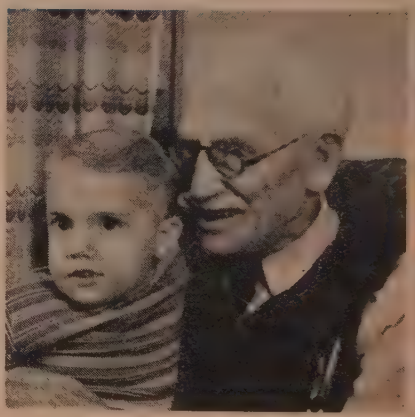
The Unit Plan is now in its seventh year. It is designed to underwrite the promised annuities of $500 and $300, respectively, for approximately a thousand of our older ministers or their widows. This year's effort should complete the fund of $1,200,000 sought in 1942, to be raised over a ten-year period, and thus conclude the Unit Plan three years ahead of schedule.

If this objective is reached in 1948, the Unit Plan will have become one of the most successful projects ever undertaken by our denomination. It will have made wide margins of difference in the attitudes, feelings, satisfactions and comforts of various groups within our fellowship.

THE ANNUITANTS

While some of the annuitants have other sources of income, most of them are largely dependent on the amounts received quarterly from the Annuity Fund. For them, the payments of the promised annuities in full, even in the form of inflated currency, make the difference between poverty and modest comfort.

Also important to the annuitants is the record of the denomination in keeping faith with them. A generation ago a partnership relation was established between each of these ministers and the Congregational fellowship. Each one of them fulfilled his own part in that agreement. Each expected the fellowship to do its part. With the successful conclusion of the Unit Plan, that part is assured. Its fulfillment makes possible an attitude of respect for, and confidence in, the fellowship on the part of each annuitant.



"I rejoice that I was led to join the Original Plan in its infancy. It is a veritable blessing that comes to me, four times a year, right from the heart of the church that I love and have been proud to serve these many years."

THE CONTRIBUTORS

Contributions are received each year from individuals and from church organizations. They range all the way from one dollar to one thousand dollars. Some are nominal gifts from churches or individuals who wish to be included among the contributors but to whom the Unit Plan is only one of many benevolent interests. Others represent real sacrifice, whether of the dimensions of the "widow's mite," of an entire Unit of $100, or of several Units. All contributors have a happier feeling in their relation with the Congrega-

tional fellowship after they have made their contributions to the Unit Plan. Particularly is this true of the younger ministers who contribute substantially each year. Many of the Original Plan men labored hard a generation ago to help create and raise the Pilgrim Memorial Fund, the income from which will continue to support ministerial annuities for years to come. The attitude of the younger minister toward his relationship with his older brethren is much happier after he has reciprocated for the benefits made available for him through their efforts.

THE WORKERS

The Unit Plan money has been raised each year through the efforts of volunteer committees in the states, in the associations, and in many of the churches. Committee members have supplemented their efforts in many instances with their own gifts. They have solicited friends and drawn from the treasuries of their church organizations. They have been discouraged by the slowness of results, and then encouraged and challenged by the mimeographed letters from Robert Cashman and Frank Scribner of the National Committee. They have made a game of raising money without spending money. When their quotas have been reached for the year, they have been happier than boys over a victory at baseball. What seemed at first to be the drudgery of money-raising has become an occasion of rich fellowship and satisfaction.

THE FELLOWSHIP

The idea of the Unit Plan for securing gifts of $100 each from twelve hundred individuals every year for ten years was conceived at the General Council meeting at Durham in 1942. Although the idea was readily accepted as a good one, there were many present who had misgivings concerning its success. There were doubts and some gloom along with hope. This was to be the second try. The Debt of Honor had failed to reach its objective. If this failed, would the denomination try a third time? Suppose the promises could not be fulfilled! The very thought of such a contingency brought pain to the hearts of those sensitive to this denominational responsibility.

Now, in the seventh year, victory is in sight. It can be achieved this year if friends of the Unit Plan will give a little more than in other years. Send your gifts today to your State Conference office or to the Annuity Fund, 287 Fourth Avenue, New York 10, New York. Your gift will make a difference in your feeling toward the fellowship of Congregationalists. It will help to make the difference between denominational irresponsibility and faithfulness toward these older brethren who served our churches faithfully in years gone by.

FACTS ABOUT THE ORIGINAL PLAN

Total number enrolled (1914-1921)		1640
Surviving Dec. 31, 1947:		
Minister members	620	
Widows of deceased members	392	
Minor orphan, child of deceased member	1	
Total	1013	
This number is divided as follows:		
Receiving annuities	968	
Not yet of annuitant age	45	
Total	1013	

In 1947 the Original Plan paid in annuities $373,845, of which $84,988.94 came from the Unit Plan.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for the three months ended August 31, 1948 . . $18,086.14

Materials Available

NEW LITERATURE

1. *Latest Report on the Status of the Postwar Emergency Program* — **Free**
   Where do we stand? What needs to be done now?
2. *Thanksgiving Offering Service and Envelopes* — **Free**
   Designed for the Thanksgiving Offering on November 21 to assure the success of our Increased Apportionment Giving in the Postwar Emergency Program.
3. *Our Christian World Mission Brochure* — **Free**
   The October issue of *The Missionary Herald* and Conference Editions, containing the full and official story of *Our Christian World Mission.*
4. *Pictographs* — **Free**
   A set of 33 pictographs, 22 x 28, telling in graphic form the needs to be met through *Our Christian World Mission.*
5. *Questions and Answers* — **Free**
   The answers to the questions most frequently asked about *Our Christian World Mission.* A pocket-size edition of our 1949 task.
6. *Let the Fields Be Joyful* — **20 cents**
   A twelve-page off-set illustrated brochure on the work of our churches in Town and Country.
7. *We Would Be Building* — **20 cents**
   An off-set picture story-book of our denominational work in church building here in the United States.
8. *Church-Related Colleges* — **10 cents**
   An off-set illustrated booklet on the work of our Congregational Christian colleges.
9. *This is America* — **35 cents**
   An off-set illustrated brochure of twenty-four pages on our mission study theme for this year.
10. *Hawaiian Stories* — **10 cents**
    Five true stories of Hawaii: first, as a mission field and then as independent churches sending out missionaries.

NEW AUDIO-VISUAL AIDS

1. *Letter From China* — *16 mm. color sound movie*
   The feature release of the year. Thirty minutes. $5.00 — or an offering for the work of the American Board for Foreign Missions.
2. *High Potential* — *16 mm. color sound movie*
   A new production on the need for new churches. Twenty minutes. $5.00 — or an offering for the Board of Home Missions.
3. *Our Christian World Mission* — *color sound filmstrip*
   Designed to present the needs of *Our Christian World Mission.* Free from State Conferences or Missions Council.
4. *My Name Is Han* — *black and white 16 mm. sound movie*
   A human story of a Chinese family in war-destroyed China, and the role of the Christian church. Produced by the Protestant Film Commission. Thirty minutes. $8.00.

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THE UNIT PLAN

The Unit Plan Committee seeks gifts from Congregational Christian Churches and individuals to make possible the continuance of annuities under the Original Plan of the Annuity Fund for Congregational Ministers at their promised maximum of $500 for a minister or $300 for a widow.

Gifts may be sent to your State Unit Plan Committee or to The Unit Plan, 287 Fourth Avenue, New York 10, N. Y.

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